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for
TEACHERS
AND
YOUNG PEOPLE.

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"A Cup of Cold Water."

Matthew 10. 42.

THE Lord of the harvest walked forth one day
Where the fields were ripe with the ripening
wheat,
Where those he had sent in the early morn
Were reaping the grain in the noon-day heat.
He had chosen a place for each faithful one,
And bidden them work till the day was done.

Apart from the others, with troubled voice,
Spoke one who had gathered no golden grain:
"The Master has given no work to me,
And my coming hither has been in vain;
The reapers with gladness and song will come,
But no sheaves will be mine in the harvest home."

He heard the complaint, and he called her name:

"Dear child, why standest thou idle here?
Go fill thy cup from the hillside stream,
And bring it to those who are toiling near;
I will bless thy labor, and it shall be
Kept in remembrance as done for me."

'Twas a little service; but grateful hearts
Thanked God for the water so cool and clear;
And some who were fainting through thirst and
heat

Went forth with new strength to the work so
dear;
And many a weary soul looked up
Revived and cheered by the little cup.

Dear Lord, I have looked with an envious heart
On those who were reaping the golden grain;
I have thought in thy work I had no part,
And mourned that my life was lived in vain;
But now thou hast opened my eyes to see
That thou hast some little work for me.

If only this labor of love be mine—
To gladden the heart of some toiling saint,

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To whisper some words that shall cheer the weak,

Do something to comfort the worn and faint—
Though small be the service, I will not grieve,
Content just a cup of cold water to give.

And when the Lord of the harvest shall come,
And the laborers home from the field shall call,
He will not look for my gathered sheaves;
But his loving words on my ear will fall—
"Thou gavest a cup of cold water to me;
A heavenly home thy reward shall be."

—Family Friend.

Flag that Next Train.

THERE had been a sad railroad accident. The
engineer was caught in the overturn of the loco-
motive, pinned to the earth, and could not possibly
extricate himself. Others came to release his
struggling, writhing form. His thoughts, however,
were on the next train, the train behind. Could he
not see the engine driving along the rails, bringing
the train loaded with priceless lives? And then
came in thought the awful crash of a collision!
"Boys!" cried Engineer Kennar, giving the
name of the expected and endangered train, "go
back and flag the second Atlantic if you haven't
done it!"

Noble, heroic soul, his first thought was for the
train behind. They succeeded at last in liberating
his body, but his only liberator from suffering was
death itself, which came in a very few minutes.

Flag that next train!

Do we always bear it in mind, the train that is
coming? As those interested in Sunday-school
activities, especially when the fall work opens, may
our thoughts rest appreciatively upon the next gen-
eration, gathered about us in our classes, and that
we are trying to teach. That next train is coming
fast. The boys and girls of to-day will be men

and women to-morrow. This next train is confronted by peculiar dangers. On the right track, we hope—heading for righteousness and temperance, honesty and integrity: but what perils may yet be before it!

Our scholars may be tempted to tamper with the evil of "light drinks." Flag the train! There is a beer-barrel on the track! Our scholars may be solicited to look upon licentious prints. Flag the train! There is a bad book on the track. Our scholars may be urged to put off the day of salvation. Flag the train! The boulder of procrastination has fallen across the rails. And here is evil company beckoning the boys and girls to wrongdoing. Flag the train! Wreckers are at work on the rails, threatening the lives that are coming forward. Whatever be the danger, be alert! Watch! Hasten! Speak! Flag the train!

Look At Results.

SOME are absorbed in processes; others only in results. Both processes and results are interesting, but the latter are the more important. It matters little by what method the sinner is saved, so that he is saved.

The furnace may be heated with hard coal or soft coal, and the mechanical arrangements may be simple or complex. The value of the refining process is determined, however, by the result, and if that be satisfactory, if the metal be freed from all dross, it is worthy to be received into the King's treasury.

Processes are not to be despised, however, as they are the means by which results are to be obtained; but it is the part of wisdom to anticipate results and prepare for them. The goal must be kept in view, or the race loses its interest.

It is worth while to question ourselves as to the probable result of various efforts we are making; will they amount to any thing? or are we merely wasting time and talents? For what are we aiming? Is our ambition a noble one? Will the result increase the happiness of others, and tend to the glory of God, or simply add to our own personal aggrandizement?

In temporal affairs we can frequently bring about the desired result by patient persistency and the use of all available means; but in spiritual affairs, in the praying and preaching, the training and teaching, we are compelled to leave the result with Him who seeth the end from the beginning. It is ours faithfully to use the means. It is his to secure results. The great apostle understood this when he said, "I have planted, Apollos watered, but God gave the increase."

Steering in the Dark.

THERE he is in the dark pilot-house of the steamer, patiently steering. Through those dark-

ened windows he can look out and catch a warning and guiding beam from the coast-lights flashing through the night, and readily detect the light of a vessel sailing across the steamer's track. How strained, vigilant is his vision, ever directed toward those gloomy waters! If he may need counsel, there is a compass close by on which a hidden light is shining. He has, too, a chart that he can consult, if need be. So the vessel moves on, guided by that man steering in the dark.

God has placed in our hands souls whom we would bring over darkened, storm-vexed waters. How intense your longing to make successful these lives in all their spiritual interests! But often you seem to be in the dark. God, though, kindles about you the shore-lights of Providence that give you hints about the way. You have a chart in the Bible; the great principles of faith and the eminent examples of Scripture suggesting the roadway you are to follow.

You have compass also: the faith we have in the Lord Jesus, an inner light kindled by the Spirit of God, the divine gift made to every believing soul. Steering in the dark you may be, but you are steering by the light. Have courage, hope, and press ahead.

Public Reading of the Scriptures.

THERE should be no public religious service without the reading of the Scriptures. If we believe the Bible to be the word of God, that word should be read to the people whenever they assemble for divine worship. We know pastors who invariably read a portion of God's word at every service, whether it be preaching or prayer-meeting. There are some, however, who not unfrequently omit it, because they want more time for the sermon. That is, God's words are thrust out of the way, to make room for man's words.

It is said that in a certain place a plain-spoken man, walking home with a young minister at the close of a morning's service, said to him, "I noticed that you omitted the reading of the Scriptures."

"Yes," replied the preacher; "I made the introductory service as short as I could, because my sermon was so long."

"But why," rejoined the plain man, "didn't you leave out some of your own stuff?"

That question may not have been very polite, but it was very pertinent. If there is to be any abbreviation of the service, let it be in the sermon; but let God's word be brought before the people.

The manner of reading the Scriptures in public is worthy of consideration. There is a proper medium between the dramatic style of some elocutionists, and the careless and indifferent manner with which some preachers read the Scriptures.

The announcement of the lesson should be made clearly and distinctly, so that all may hear it, and then, after a pause long enough to allow every one to find the place, let the reader, in a style free from either affectation or carelessness, read the word of God so that the people may understand it. This ought to be done reverently, because of the source whence the word comes, and distinctly, because of those to whom the message has been sent.

The public reading of the Scriptures in an appropriate manner will be sure to arrest the attention of the hearers, and will often be of great spiritual good. To do this work in a manner worthy of its importance is well worth the careful study of every man, whether preacher or layman, who is called upon to perform it. Our children and young people should be taught by the very mode of reading God's word that it contains a message which should be reverently received and carefully considered.

How to Keep Scholars in a Class.

WE give six short rules that are roads to success :

1. Keep yourself there. A good way to kill is to keep away. The class scatters when the teacher is absent. Where you find a class without its teacher, you will soon find a teacher without his class. Be there yourself.

2. Know your lesson. To attract and fix others, have something with which to attract and fix. If you would draw the iron, there must be power in the magnet. An empty teacher will empty his class seat.

3. Keep the scholars by keeping the parents. Call at the homes of your class. You strengthen your hold on the scholar when you secure a hold on the parent.

4. Have an interest in every thing affecting their welfare. Guide them in their reading, and have a thought for their health. What does our class cost us? The amount of cost will measure the size of results. It is useless to expect a crop when you sow little and cultivate less. By loving and serving your class you keep them.

5. Keep your scholars by mighty prayers for them, by an Israel-wrestling style of supplication. Let your aim and effort be to bring every scholar into obedience to Christ. The more religion in the scholar, the greater attachment to the teacher. It is the converted boy or girl that makes the permanent scholar.

6. You keep most when you think least of keeping, and simply give in to God the full measure of your duty, up to the brim, doing intensely, persistently, thoroughly, when you yourself are submitted fully to the Lord Jesus and just breathe out the spirit of consecration that abode in him.

"What is Meant by the Church?"

WE are indebted to the *Sunday-School Chronicle* (London) for the report of an address by Canon Farrar at a recent meeting of "the Lower House of the Southern Province of Convocation," of the Church of England. Among some additions proposed to be made to the Catechism of that Church was one in answer to the question at the head of this article. The answer as proposed by the committee was, "I mean the body of which Jesus Christ is the Head, and of which part is visible here upon earth, and part invisible."

To this proposed answer Dr. Farrar objected, mainly on the ground that it was an attempt to identify the Church of England with the Church of Christ to the exclusion of all believers not belonging to that Church. He said :

"They might talk if they pleased of unchurching Presbyterians and unchurching the whole body of Nonconformists. What did they mean? Did they intend practically to excommunicate them? If they did, he said that, although they did not belong to the Church of England, they belonged to the Church of Christ as most of those present did, and it was an important question whether, by these questions and answers, the Lower House of the Southern Province of Convocation were intending in any way to injure the great body of Christians outside who belonged to different persuasions. He for one should repudiate any such sense being given to the words. If they meant to say they were not members of Christ, did they mean to unchurch the author of *The Pilgrim's Progress*, the author of the hymn, "Rock of Ages," John Howard, the angel of prisons, or Lloyd Garrison, the emancipator of the slaves? They might play at doing so if they would, but he took it that the great angel whom Dante described, who sat upon a threshold of diamonds, and had the smiling countenance, would pay very little attention to the votes of the majority of the Southern House of Convocation. The New Testament had one meaning, and one meaning only, of the Church in general, and that was the community of the redeemed; the entire congregation of all who were called by and to Christ—of all who had one Lord, one faith, one baptism, and one God, of all who were united in one holy bond of truth, of faith, and of charity, and who with one mind and one mouth glorified God."

These ringing words were received with cheers, and the House refused to adopt the answer prepared by the committee, but adopted another not so likely to be understood in an exclusive sense.

There are those in this country who might learn a lesson of Christian charity from these eloquent words of Canon Farrar. No one sect has the right to call itself THE CHURCH to the exclusion of all others. The great Head of the Church has his loving and faithful members in all denominations.

A Cleansing Wind.

WHEN the air stagnates it must be stirred up. Loaded with gases and vapors, it breeds disease; it must be swept away. Through such an atmosphere must go a wind like a broom, clearing out of the way the foul, noxious elements. How invigorating and healthful is a north-west wind on a dead summer day! After it how the heavens sparkle! How the hills rise up clear and blue, like ridges of amethyst!

So the moral atmosphere in a community may stagnate. Miasmatic vapors may oppress the home or business life. Sin that is cherished by some is tolerated by others. People become indifferent to the claims of purity and honesty. Good is it to have some John the Baptist come from beyond the Jordan, some man who is above nonsense and compromise, his voice like a strong wind crying, "Repent!" When the Holy Ghost is in this wind, what a blowing away of all stagnation, what a stripping off and sweeping away of shams, what a stirring up and quickening of consciences indifferent if not lifeless! O for this cleansing, stimulating wind of the Spirit in this our day of dullness and deadness!

Dr. Curry and Bishop Harris.

DURING the past few weeks the Church has put out of her sight into the voiceless grave two of her most distinguished, effective, and venerable representatives: DR. DANIEL CURRY, one of her ablest writers, and BISHOP W. L. HARRIS, one of her most effective executive officers. Both of these men were learned, both vigorous, both fearless and independent, and both of gentle and affectionate nature.

These eminent men ceased almost at once to work and live. They carried the freshness of youth into old age, and they will be sorely missed by the great Church they so ably served and defended.

We met BISHOP HARRIS in London a few weeks before his final illness. He was apparently in excellent health, and we had never seen him in better spirits. We spent several pleasant hours together. He sent words of hope and good cheer to friends at home, assuring them that he was "never in better health." But the summons came, and he was well prepared to answer the heavenly call. We mourn; we rejoice.

Wesleyan Methodist Sunday-Schools.

FROM the report of the Education Committee of the Wesleyan Methodist Conference, presented at its recent session in Manchester (England), we gather the following Sunday-school statistics:

Number of schools, 6,797; officers and teachers, 127,763; scholars, 895,532. The average attendance of teachers was in the morning 43,324, and in the afternoon 69,507. The average attendance of

the scholars was in the morning 349,465, and in the afternoon 582,722. Of the officers and teachers, 104,724 are connected with the Church, either as members or probationers, and of the scholars, 79,326, while 43,352 scholars are classified under the head of "Junior Society Members." The "Band of Hope" is organized in 3,136 schools, with a membership of 322,071. There are in the different schools 2,883 libraries, numbering 837,395 volumes, and having 137,591 readers. The total cost of the schools for the year was £77,160. The catechism is used in 4,281 schools. The number of schools in which the children are regularly taken to public worship in the church is 5,558. The figures show a gratifying increase in every item, excepting the last two, in which there was a small decrease.

For the report from which we have compiled the above figures we are indebted to the courtesy of the Rev. Charles H. Kelly, the Corresponding Secretary of the Wesleyan Methodist Sunday-School Union, which office he has faithfully filled since the organization of the Union in 1875. As an evidence of the regard in which Mr. Kelly and his work are held, the Conference appointed him to represent the Wesleyan Methodists at our General Conference in May of next year. He will without doubt receive a cordial greeting from the Conference, and from the Church at large, especially from our Sunday-school people.

The One Thing Needful.

BY MARY LOWE DICKINSON.

WITH all the wonderful helps to Bible study furnished the modern student, there seems no excuse for the average youth who fails to have an intelligent knowledge of the sacred Word. Every thing in the atmosphere of modern religious training stimulates to the study of the Scriptures. The uniformity of the lessons, the fact that hundreds of thousands are considering it at once, that the whole mind of the youthful Christian world is bent on the study of the same question at the same time, gives of itself a powerful impulse to the spirit of investigation and inquiry. The attractive form in which facts are presented, bringing poetry and legend and nature and real life to aid in the illustration of Scripture truths, the use of the artist's pencil and the blackboard—in short, all the consecrated devices of watchful teachers, eager to win souls to God, are making the rising generation a nation of Bible students.

There is no longer danger that we shall be ignorant of Bible history, geography, chronology, or biography; that we shall not know the principles of divine government, the story of divine judgments, the doctrines of divine grace. But there is some danger lest both teachers and parents rest content with a knowledge that is sometimes too much of the head and too little of the heart.

It is natural to expect that knowledge of Bible truth will lead to love of it, and so it should, and so in multitudes of cases it does. But just at the point

where the young soul passes over from knowing things about God to knowing God arises the need of the teacher or the parent who knows God so truly and so sweetly that he can testify that to know him is life. It is this living knowledge, without which all the other is of no avail, that comes through no book and no illustration, but through his Spirit and by the help of some one of his children whose life is hidden in God. That hidden life in God, kept for safety and closeness of communion in the secret places of the Most High, is nevertheless not hidden—never doubt it—from the watchful eye of the young student of your class, the young son or daughter in your home, or the young friend who is your guest. It is the living epistle that they read and profit by, or that causes them to stumble in the way.

Let us, in whose hands is the wonderful work of making Bible truth known to the young of the land, look to it that the knowledge which is life and peace is kept uppermost in all teaching and foremost in all our own living. Who knows how many young hearts, tender under the dew of grace, are waiting, not for what we can say, but for what we are—waiting for your love and longing for them to make clear how the infinite Heart is loving and longing for them too. Let us not be so busy with the lesson that we fail to see when this is so.

Continental Sunday-School Mission —Norway.

BY AN ENGLISH CORRESPONDENT.

THE first school was established at Stavanger in 1844, with twenty children. On a recent visit the Sunday-School Union missionary had 1,600 scholars gathered together at a special service. He also reorganized the school, which promises to go forward with the vigor that in late years it had lost.

Another began at Bergen in 1846. Now seven schools with about 2,000 scholars are in active operation. Apart, however, from these and other isolated efforts, the name of Sunday-school twenty years ago was almost unknown. The work is still far behind that of Sweden, and makes comparatively slow progress. Nevertheless there are now 22,000 scholars; 15,000 in connection with the Lutheran, 4,000 American Methodist Episcopal, and 3,000 other Free Churches.

The State clergy, as a rule, are ignorant, bigoted, intolerant, not too well disposed toward dissenters, indifferent or hostile to Sunday-school enterprise. There are, however, many honorable exceptions. The more enlightened and liberal-minded not only sympathize with, but increasingly participate in, a movement whose power of spiritual awakening is so much needed. For though many people are truly pious, devout, and God-fearing, yet with the great mass religion has become a mere form, without heart or life.

Sunday-schools are not generally held in comfortable rooms, as in America, but in churches, public halls, private houses, peasants' huts, and barns. Some even meet in the woods and can only be held in the summer.

For several years one of the Swedish missionaries employed by the London Union made occasional journeys in Norway, but three years ago, as the cause gave signs of considerable development, one was appointed definitely to that country, whose labors have been most zealous and self-denying.

A union has recently been formed in Christiania, which will, doubtless, greatly conduce to the consolidation and extension of the work.

Bibles are dear; good books and magazines are few; many teachers are too poor to buy them. Hence the missionary has to be himself a "living book, known and read" by his addresses, sermons, model lessons, and the encouragement and stimulus which his visits impart.

For three years the London Union has largely aided in publishing a little magazine called *Solskin* (*Sunshine*). By means of the Gospel, as taught in Sunday-schools, the sunshine of God's love is being shed abroad in the hearts and lives of many young people in that dark land.

The Sabbath Day.

BY REV. S. L. BOWMAN, S.T.D.

THE theological aspects of the Sabbath are threefold. These characterize three distinct days as related to three distinct historical periods in succession; and each Sabbath was distinctive in character, according to the distinct object had in view when these Sabbaths received their several designations as sacred days of rest and worship. In each instance there was denoted completeness—a finished work.

Thus the original Sabbath closed the week of God's creations, and was fittingly appropriated to celebrate its finished work, at once ordained and illustrated in the great example of God himself. Then the Jewish Sabbath, as such, was re-enacted in the desert, as a day of special sanctity under the personal superintendence of Moses, following immediately the finished exodus of Israel from Egyptian servitude. Finally, the Christian Sabbath, carrying forward with it all the ancient authority and sanctity of the former two Sabbaths, commemorates the work of finished redemption, as wrought through the personal death and resurrection of Jesus Christ. In all this, as elsewhere, it is to be clearly seen that divine revelation was progressive, developing and adapting itself more and more to mankind as the successive centuries found the race conditioned by a higher civilization for higher instruction and for a greater ennobling of character. The Christian Sabbath accordingly receives in the end all the worth and sacredness related to the Sabbaths which had preceded.

The first Sabbath is designated in Gen. 2. 3, as "the seventh day" which God "blessed and sanctified." The appellation "Sunday" is pagan, taken from the old Roman calendar, indicating their day dedicated to the worship of the sun. "Lord's day" is a designation first employed by the apostles of Christ (Rev. 1. 10), who subordinated the Sabbath to our Saviour, placing him in supreme authority and rule, since he claimed for himself to be "Lord even of the Sabbath-day." Mark 2. 28. The

change of the Sabbath thus from the seventh to the first day of the week was eminently appropriate, inasmuch as it now commemorates the supreme fact of our Lord's resurrection from the dead—the basal fact in the whole Christian system of truth—for he “is declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” Rom. 1. 4. The word “Sabbath,” “solemn day,” is of Hebrew origin, and in the verb-form means simply to leave off, to cease, to discontinue, and this descriptive application of it to God's conduct expresses how at that point of time he discontinued his work in creating “the heavens and the earth.” That is, he ceased creating acts. Skeptical criticism, therefore, has trifled with the text in vaunting the claim that God had wearied and exhausted himself in a week's work, and now resorted to a day of rest. But this conception is born of ignorance as to what the Scriptures actually teach. The word “Sabbath” does not in this passage convey the sense of rest as opposed to fatigue, but discontinuance as opposed to creating acts. This exactly meets the demands of the text, and no other sense is expressed, implied, or appropriate.

“God blessed the seventh day and sanctified it,” and upon that day alone did he bestow this peculiar prominence and sanctity. It was especially appointed to be a day full of inestimable privileges and benefits for the family of man. As the Sabbath advanced in interest and significance, it was not intended that the day should be allowed to deteriorate into an occasion of sheer indolence, or of joyless restraints, or of miserable penance; but that it should be a day full of holy contemplations, full of sacred instructions, full of spiritual services, full of communion with God; and these conditions are the factors which make “rest” for the spiritual man.

The Jewish Sabbath, as such, found birth when the people of Israel effected their exodus from Egypt (Deut. 5. 15) and were organized into a distinct nationality under the giving of the law. God shaped their institutions, and sought to develop their character. The Sabbath, however, was re-enacted twice in the desert, both times with solemn circumstance. The first instance was on the occasion of the giving of the manna in the Wilderness of Sin. Exod. 16. 1, 23–29. Concerning the manna and the Sabbath, “Moses said, . . . Six days shall ye gather it; but on the seventh day, which is the Sabbath, in it there shall be none. . . . And the Lord said unto Moses, See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place; let no man go out of his place on the seventh day. So the people rested on the seventh day.” Exod. 16. 25–31. Herein is marked a new epoch, in which not only is commemorated the creation, as the greatest event of history, but the occasion of a turning-point in the contemplations of mankind, when Christ is set before the mind typed as the great object of the day, as “Lord even of the Sabbath.” The manna to Israel now indicated the preservation of the life which God had originally

created. Creation and conservation belong to God. Both are attributed to Christ. When he came upon the earth he said to the Jews, “Your fathers did eat manna in the wilderness and are dead. This is that bread which cometh down from heaven, that a man may eat thereof and not die. I am the living Bread which came down from heaven.” John 6. 49–51.

The second instance of re-enactment of the Jewish Sabbath was before Mount Sinai, when it received special distinction and was incorporated as the fourth commandment in the moral decalogue. Many rabbis date the origin of their Sabbath from the former event, when manna was first given in the desert, and regard the original Sabbath related to the creation as but one of “the seven precepts of Noah.” This assumption, however, is wholly unsupported by Scripture. As the original Sabbath was commemorative of the creation, so the Sabbath of the desert was typical of Christ; and the Sabbath of Sinai was a moral legislation intended for the government of the whole race of man. Its sanctity and sanctions were thenceforth to be enforced. No man was allowed to go beyond the camp. Exod. 16. 29. No fire was to be kindled in the habitation. Exod. 35. 3. The man who first made bold to adventure upon the violation of this law was peremptorily stoned without the camp as an example, for his temerity and disregard of God's authority. Num. 15. 32–36. This extreme penalty was to enforce a due regard for the sacredness of the Sabbath, that the institution should from the first be preserved inviolate.

In the Jewish Talmud it is claimed that “The Sabbath in importance is equal to the whole law.” Such was the regard for it upon the part of the Jews that they would not defend themselves in battle on the Sabbath day. Hence Pompey, the associate, and finally the rival, of Julius Cæsar, observing the fact, took advantage of it and moved in his army from the east and captured their capital, Jerusalem, B. C. 63. The Jews, however, maintained the Sabbath as sacred, though with a fluctuating regard and purpose, until the coming of Christ, who gave it his personal obedience.

The ushering in of the Christian era brought with it a new aspect of the Sabbath, based upon Christ's resurrection from the dead. The seventh day was not the thing of importance, but the Sabbath day. Jesus had said, “The Sabbath was made for man, not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath.” Mark 2. 27, 28. Even the Jews admitted that the Messiah, when he should come, would in authority be greater than the Sabbath laws. Greater than the work of creation; greater than the liberation of Israel from Egyptian bondage; greater than the preservation of God's people in the desert by the manna is the accomplished redemption of the race of man. By so much as “the Lord of the Sabbath” is supreme in ruling, and the finished work of redemption is greater than all temporal ends, by so much is the Christian Sabbath entitled to be changed and magnified in the

regard of God's Church. This is not effected by our authority, but by Christ's power as its Lord. He who owns the Sabbath can ennoble it, for he instituted it and presides over it and fills it with his presence, and he can perpetuate or change the day while preserving the Sabbath; for all its interests center in Christ, since he is our personal Sabbath, in whom is the promised rest. "Come unto meand I will give you rest,....and ye shall find rest unto your souls." Matt. 11. 28, 29.

The Scriptures, while enjoining a Sabbath upon man's observance, have nowhere, in so many words, enjoined a definite and unalterable day of twenty-four hours to begin and end at a given moment. In each of the six days of the week of creation, the several days are shaped by express limitations, when it is stated that "the evening and the morning were the first day," etc., while the Sabbath itself is left perfectly undefined as to its beginning and close. This is no mere inadvertence, but a significant fact and provision, showing that the cardinal idea of the Sabbath is not to fix upon a specific and unchangeable day of the week, but that it shall be so adapted that men all around the world shall have opportunity to dedicate to God in a special sense one seventh portion of their days. In this way only can the Sabbath be adapted to mankind. A universal Sabbath all around the globe is not possible, if a specific day consisting of twenty-four hours is required to be strictly observed. Time differs in different localities of the world. When it is 12 o'clock at Washington it is nearly 5 at Edinburgh, Scotland; 6 o'clock at Rome; 7:16 at Cairo, Egypt; 8 o'clock at Mecca, Arabia; 11 o'clock at Peking, China; and so ever varying as we travel eastwardly. On one portion of our globe the alternate day and night is each six months in length. So it is simply impracticable and impossible to impose exactly the same day, beginning at the same moment, on all men, all around the world. But it should be noted that the command with emphasis was not to "Remember the seventh day, to keep it holy," but "Remember the Sabbath day, to keep it holy." The seventh day answered well for the limits of a nation situated in Palestine, but the Sabbath, significantly left unlimited by God, is intended for the service of all mankind, and so is universal.

It is not claimed that there is any express command in the New Testament for the change from the seventh to the first day of the week, in the perpetuation of the Sabbath. The Scriptures are not a book of specific commands. While there is no express and explicit command for the change, there is also none for the retention of the seventh as the only sacred day. The authority exemplified by the apostles ought certainly to be regarded as sufficient to Christian believers; and in all the Christian ages this has been so considered. They were authorized to represent Him, when Christ had ascended to glory. It would not be rational to suppose that those who were specially charged to enter upon his work and carry out the interests of his kingdom should be the very first to violate his will, by substituting an-

other for the true Sabbath, which had been so long and so solemnly dedicated to the worship of the true God. "The Sabbath was made for man, and not man for the Sabbath," a day which represents both a finished work of creation and a finished work of redemption.

Work for Young Folks.

BY M. V. M.

We have a great many young folks in our churches and Sunday-schools, and pastors and teachers know how much they need the stimulus and help of service for Christ in order to a real acquaintance with him.

The pastor of a large city church says, "I have a hundred girls in my church, and they have nothing to do." That means death to the girls, unless some one on the ground who comprehends the danger has the will and the heart to apply the remedy.

We need not expect the young folks to set themselves at work. They will not do this, save in very rare instances. In most cases they do not know how, and then they have to contend with the timidity of inexperience. That their instincts teach them that self-denying work for the Master belongs to the Christian life is abundantly proven by the enthusiasm with which they take hold of work offered them "in his name."

Chautauqua is doing great things for our young folks in many ways, and the young people's associations found in many of our churches are helpful and stimulating; but there is still an open field, which, for the life of the coming Church, needs to be entered and vigorously cultivated. We have a great constituency of boys and girls, from twelve to sixteen, who greatly need a line of work in some outgoing way, which may be made to promote, rather than hinder, the wise plans for self-development already mentioned. We must train our young folks to desire and seek knowledge, but we must also train them to love and seek to help others as well as themselves.

A great danger that threatens the Church to-day is that she will look in more than she looks out. To save life is to lose it, and the Church as well as the individual thrives best who gives freely, lavishly, constantly. How shall we teach our boys and girls the joy there is in giving, and thus start them on the upward path of true growth?

The answer comes at once, "There is our Sunday-school Missionary Society." Yes, and this is good so far as it goes. Carried on as it is, it seems almost impossible to interest the children generally in it. They bring their money, but not too frequently do they bring heart with the offerings which come from papa's or mamma's purse, as a rule. Exceptions there are, of course, and the love and labor and sacrifice called out by this society will all have their reward. But it remains true that the majority of the young givers know little and care less about this work, which there seems neither time nor opportunity to make distinctively

their own. What shall we do, then, to help our young folks to consider themselves part of the great world of suffering humanity, toward whose redemption they may, and must, "lend a hand?"

Example is better than precept. What has been done can be done, and we will merely outline here a real work that is being carried on in many churches, and which will, we hope, spring up in many more.

In a certain Sunday-school, one stormy morning, a stranger present, who was asked to speak told a simple story of the needs of a class of poor children in our own land. "Perhaps you would like to help," said the stranger. "If you would, stop after Sunday-school, and we will talk about it." That was all. There was no appeal, no working up a case, but a simple statement. Thirty or more eager boys and girls waited to learn what they could do to "help." On the spot they determined to form a Home Mission Band, and chose their leader, a lady who loves God and little children.

Was it a passing wave of enthusiasm? Hear what they are doing—and the money part is the least. This band, numbering less than fifty members, is giving industrial education to a poor girl, and earning the money to do it by their own efforts. They are holding meetings in which missionary information, largely gathered and always given by themselves, is a prominent feature of the programme. They are learning to pray "Thy kingdom come" in a practical way. They are getting acquainted with their own land, its dangers, its promise, its possibilities. They are growing in grace and in knowledge through this work, which they are taught is Christ's own work in which he honors them by giving them a part.

How enthusiastic, how happy they are in this labor of love! So far from their interest in the Sunday-school Missionary Society declining, it is steadily growing; so true is it that one good work promotes another.

In every church there is some faithful, loving woman who can undertake a work like this for the Master. Gather the young folks into Mission Bands. Give them real information, prepared as attractively as may be, about mission work both at home and abroad. Stimulate them to help with their own hands. Show them the beauty of self-denial, and lead them to covet the "best gifts"—the gifts of love and sympathy and service!

Ah! if we want to bind our young folks to the Church we love we must win them heart and hand for the dear Lord who "gave himself for us, that he might redeem us—a peculiar people, zealous of good works."

Success.

BY MARIETTA.

A YOUNG man dissatisfied with his progress in the West came to an eastern city in order to benefit himself. A place was found for him as an office boy with a firm that had really no need of his services. In a few months he found a clerkship with

another firm at an insignificant salary. It was a good house, and Ralph thought he would like to retain a position in it. But what could he do in order to make himself a necessity? The times were hard, and dismissals were in order. But he watched his chance. As messenger boy he was sent out to inquire the business standing of various customers. He had a good memory, and put it to immediate use. Then it occurred to him that the knowledge gained could be arranged systematically and serve as a ready reference, thus saving both time and money.

It took Ralph some time to work up this scheme, which proved a great success, and brought him into closer relations with the heads of the house. The young man had two excellent qualities, which were in themselves a great recommendation—reticence and a good memory. He was of little use as a salesman.

He made himself familiar with the routine of business, and the condition of every firm in his particular branch of trade in the whole United States, so that his employers, finding that he gave reliable information, made a practice of calling upon him. Did any question come up relating to the business, inside or outside, there was an immediate suggestion to ask Ralph, and in this way Ralph became a sort of handy encyclopedia.

This increase of usefulness brought an increase of salary, which stimulated Ralph to still further exertions, and the result was that he rose from an office-boy to junior partner in the firm within the short period of four years. He had no influence to back him, and not a penny to spend except that which he earned himself, and he won his position by his own efforts, and through the good fortune of being with a firm capable of appreciating him.

I have in mind another lad who, having no influence whatever, was thrown upon his own resources and obliged to make a place for himself. His chief qualification was an agreeable address, which could not fail to make an impression upon all those with whom he came in contact. There was no superficial varnish about it; for Eugene was innately refined, with all the instincts of a true gentleman.

His employer failed, but had become so attached to Eugene that he gave him a letter of introduction to another well-established firm, to whom he said, "Eugene is too valuable a boy to lose. You must make a place for him." Eugene at once set about to make a place for himself, and in a short time was promoted over the heads of those who had been much longer in the employ of the firm, and placed in a responsible position.

These examples will serve to illustrate the importance of personal effort. Outside influence and extensive advertising may secure a market for a certain line of goods, but their success is only temporary if they have no intrinsic worth to make them of permanent value.

Are you idly lamenting that there is no place for you in the world? Make one.

Are you envious of the reputation others have gained? Make one for yourself; if not in the same sphere, in some other for which you are admirably fitted.

Make it your business to be necessary to some one, so that it will be seen that your place cannot be easily filled, and insure success in every field of occupation by a determination to succeed.

The Library as An Educator.

BY OMEGA.

It is not a new thing to find fault with Sunday-school libraries. It is somewhat more rare to find an intelligent, honest, and persistent attempt made to do away with the cause of the fault-finding.

In a certain country school the library has become the pride and delight not only of the school, but also of the Church and congregation. It received its upward start some twenty years ago, through the persistent efforts of an unassuming young man, a graduate of Yale, who devoutly believed in the value of good books. He made it his business to see that only books of real merit found their way into the library. It cost him a good deal of time, and his labor of love did not seem to be appreciated in many instances, but he kept on, year after year, patiently working up "the library sentiment," and now, behold, a new generation, trained to look for the best books, and to find them, too, in their own Sunday-school library—historical, scientific, and poetical books, as well as those of a strictly religious character. The children of twenty years gone by are the men and women of to-day, and the library in numerous instances is still the link that holds them to the Sunday-school.

Who can estimate the value of the work done in that community by this silent educator? Men and women, as well as children and young people, have been brought into contact with the noblest and best thinkers of our own and of past ages. Mind as well as heart has been fed through one of the Church agencies which is too often looked upon as only furnishing "food for babes." Where this is the nature of the food furnished, it follows that only "babes" will be satisfied with it, and so our eager youth turn to the circulating libraries, or, still worse, at the risk of great moral loss, if not ruin, invest in the trash so freely displayed by our newsdealers.

In this community of which we speak, in almost any Methodist home (and in many which are not Methodist), may be found books of a superior class marked "M. E. S. S. Library."* In one home we saw Browning's poems, in another, one of the best histories of the day, and in still another, *Sweet Cicely*, that marvelous compound of pathos, humor, and good sense. And the people who were reading these same books were not what we would call "literary," either. Their taste had been

educated unconsciously through having the best books placed before them, that was all.

Probably every Sunday-school has some book-loving person connected with it. Let such a one resolve to make the library in his school a real, living power, and it will be done. Not in a day or a year, but all in good time.

Contentment.

THERE is scarce any lot so low but there is something in it to satisfy the man whom it has befallen; Providence having so ordered things that in every man's cup, how bitter soever, there are some cordial drops, some good circumstances, which, if wisely extracted, are sufficient for the purpose he wants them—that is, to make him contented, and, if not happy, at least resigned.—*Sterne.*

Opening and Closing Services for Fourth Quarter of 1887.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. The LORD is my strength and song, and he is become my salvation:

SCHOOL. He is my God, and I will prepare him a habitation; my father's God, and I will exalt him.

SUPT. Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

SCHOOL. And in the greatness of thine excellency thou hast overthrown them that rose up against thee.

SUPT. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

SCHOOL. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

III. SINGING.

IV. PRAYER, followed by the LORD'S PRAYER in concert.

V. SCRIPTURE LESSON.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON. To consist of the Twenty-third Psalm, and Section 3 of the Fourth Chapter of Catechism Number One, and Section 1 of the Fifth Chapter. (Questions 54 to 67.)

VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. I will lift up mine eyes unto the hills, from whence cometh my help.

SCHOOL. My help cometh from the LORD, which made heaven and earth.

SUPT. Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper: the LORD is thy shade upon thy right hand.

SCHOOL. The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.

III. DISMISSAL.

*But why make such a mess of it as this? Why not spell out the words and let all men know that the library belongs to a Methodist Episcopal Sunday-school?—ED.]

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

A. D. 28.]

LESSON VI. CONFESSING CHRIST.

[Nov. 6.]

Matt. 10. 32-42. [Commit to memory verses 37-39.]



32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth; I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes shall be they of his own household.

37 He that loveth father or mother more than me is

not worthy of me; and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

General Statement.

The last lesson gave the opening sentences of the Saviour's commission to the twelve apostles. They were to go among the villages of Israel only, not addressing the Samaritans in the center of the land, nor the Gentiles upon the Mediterranean shore (v. 5, 6). They were to preach the gospel of the kingdom and to work miracles of healing, not for pay, but out of love (v. 7, 8). They were not to provide themselves with money, nor additional garments, nor food, but were to depend upon the gifts of their hearers (v. 9, 10). They were bidden not to wander from house to house, but to abide in some worthy home during their visit to each place, and if they were ejected they were to give a solemn warning of the fate impending (v. 11-15). They were to expect persecution, to see that it came upon them for the Gospel's sake, and not for any wrong-doing on their own part (v. 16-18). They were to look for divine aid in the hour of need and were to depend upon it (v. 19, 20). They must look for hatred, reproach, and death in the service of Christ, for such their Master himself was

meeting (v. 21-25). This work should be in vain, and they were not to fear, for He who watches the sparrows and counts the hairs upon the head, would care for them as his own peculiar treasure. Then follow the verses of the lesson, which form the close of the Saviour's charge. They contain, first, a promise of reward to those who confess Christ, and a warning of rejection for those who deny him (v. 32, 33); secondly, a prediction of the dangers and trials to be encountered in the choice of Christ and his cause, the sword of death and the separation from loved ones; thirdly, a declaration that love to Christ must be supreme, and with no rival in the heart; the cross must be borne if we would wear the crown (v. 37-39); fourthly, a promise of the blessings which shall be enjoyed by those who receive and aid the messengers of Christ (v. 40, 41). Even the one who gives a cup of cold water to the preacher of salvation, recognizing his ministry, shall not fail of his reward (v. 42).

Explanatory and Practical Notes.

Verse 32. Whosoever. That means every body and any body. (1) *Your name is written in that "whosoever."* **Therefore.** This is the conclusion from the preceding verses. "He who sees the sparrows, and counts the hairs of your head, knows you, *therefore*." **Shall confess me.** Literally "shall confess in me," that is, shall acknowledge himself to be with Christ and in Christ. This requires, 1. That we shall be in harmony and vital union with Christ, as the branch with the vine. 2. That we shall before men acknowledge this relationship. To own Christ is not merely to profess belief in a particular creed, but to profess fealty to a person. **Before men.** This may be by a godly life as a Christian; by membership in the Christian church; by defending Christ and the Gospel when assailed; and by acknowledgment of the faith under all circumstances, even in danger and unto death. **Him will I confess.** Christ will recognize and own such a one as his disciple by imparting a consciousness of acceptance, by giving him strength to endure and to overcome, by receiving him to glory, and by recognizing him in the judgment day. (2) *How much more we gain than Christ gains in this mutual confession!*

33. Whosoever shall deny me. We deny Christ, when we refuse to accept him; when we fail to confess him; when we live unworthily of him; when we appear among men as caring more for the world than for the Gospel; when we choose the worldly-minded for our friends; and worldly pleasures for our recreations. (3) *How easy it is to forget and deny our Lord!* **Him will I also deny.** He will refuse to recognize as his disciples those who are not in heart his followers. He will deny them the joys of salvation here and the rewards of salvation hereafter. (4) *It is better for us to be rejected by the world than to be rejected by the Saviour*

He came to bring peace as the final result (Luke 2. 14). But an enduring peace can only come when wrong has been conquered and the hearts of men have been brought into allegiance to God. The sooner men own Christ as their Lord, not by their lips but in their lives, the sooner peace will be established on the earth. **Not to send peace, but a sword.** The sword of persecution and of slaughter for his own followers, and the sword of war against all evil, waged by his true followers. So long as Right stands on the scaffold and Wrong on the throne there must be war; and men who advocate reform will be branded as disturbers. Elijah was called a "troubler of Israel;" Luther, "a fire-brand;" Wesley an enemy of peace. (5) *Peace with God is far more important than peace with men.*

35. I am come. That is, as a first result of the Saviour's coming, not the final result. **To set a man at variance.** When the son is converted and the father remains a sinner, there is a conflict of two principles; and there is often anger and hate on the part of the evil against the good. **Daughter against her mother.** Even now, in India, sons and daughters have been cast off by their parents for accepting Christianity. **Daughter-in-law.** The ties of nature and the ties of marriage are both opposed to Christianity, where society is heathen or non-Christian. In India more than one man has found his friends, parents, and wife even, renounce him when he became a Christian.

36. Foes... of his own household. Because the closer the relations the sharper the strife when they come into collision. A civil war is more bloody than a foreign war; and the stronger the natural affinities the more bitter the hatred when they become opposed. (6) *Happy is that household where all are united in Christ!*

37. Loveth father or mother. The reference here is to the supreme affection which leads one to forsake

34. Think not that I am come to send peace.

all else. **More than me.** A true love for Christ will not lessen love for father and mother. It will make the son or daughter more loving, obedient, and gentle. But it will make the heart yield allegiance to principle, and do right even when opposed to the parental will: as when it makes the son refuse to break the Sabbath, or to tell a lie, even when commanded to do so. **Not worthy of me.** No person can be truly worthy of Christ, but he who surrenders all for him is made worthy by him.

38. Taketh not his cross. This must have been a mysterious saying to the disciples, and could not have been understood until after the crucifixion. Just as Christ bore his cross, so must every disciple bear his. The cross is whatever is hard to bear that comes upon us to be borne in the service of Jesus. **Followeth after me.** That is, in the spirit of Christ, and imitating his example. (7) *Every follower has his own cross, and God fits the cross to the bearer.*

39. He that findeth. That is, saves his life by avoiding the cross. *Findeth* is used in antithesis with *loseth* in the next clause. **His life.** The word *life* in this verse is used in different senses. In the first part of the sentence it means the physical life, that which ends with physical death. But the word *it*, referring to *life*, means the higher spiritual life which is the gift of God, and beginning here is continued through eternity. **Shall lose it.** He may save his bodily life by renouncing Christ; but he will lose his nobler and more important life; for living here he shall perish hereafter. **Loseth his life for my sake.** As many martyrs have lost their lives through the ages by their faithful confession of Christ. **Shall find it.** Shall find an abundant recompense in the true, eternal life. For this life is small, and that life is great; the joys of the present

are fleeting, while those of the future are everlasting. (8) *Make choice of eternity rather than time; of the spiritual rather than the natural.*

40. He that receiveth you receiveth me. If they received Christ's messengers to their homes they were honored as receiving Christ. If they accepted the message in their hearts by faith, then they indeed received Christ. **Him that sent me.** For he who takes Christ receives God, since Christ is the image of the invisible God. This was a lofty claim for any mere man to make.

41. Receiveth a prophet. Not merely a foreteller of events, but a *forth-teller*, one who speaks with a divine authority. To receive a prophet is to accept and believe his message. **In the name of a prophet.** Because he is a prophet, and with a recognition of his office. **A prophet's reward.** Shall enjoy the favor of God which the prophet himself enjoys. (9) *Not all may be prophets, but all may obtain their reward.* **A righteous man.** That is, one who leads a godly life through faith in Christ. He who recognizes such a character, honors it in presence of the world, and endures its persecutions shall enjoy its reward.

42. These little ones. The insignificant, unknown, and despised band of believers in Jesus as Christ. **A cup of cold water.** In the East such an act would be a blessing, and in time of peril might be the means of saving a life. **In the name of a disciple.** Not every cup of cold water given shall receive such a reward, but that bestowed upon any one because he is a disciple. Such a gift might in time of persecution cost the giver his good name and even his life. **His reward.** The consciousness of service for Christ and the promise of his tender regard.

HOME READINGS.

- M.* Confessing Christ. Matt. 10. 32-42.
Tu. Peter's confession. Acts 2. 14-36.
W. Stephen's confession. Acts 7. 38-53.
Th. The Ethiopian's confession. Acts 8. 26-40.
F. Paul's confession. Acts 13. 16-41.
S. The victorious Saviour. Psa. 110. 1-7.
S. The kingdom of peace. Isa. 55. 1-13.

GOLDEN TEXT.

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. Matt. 10. 32.

LESSON HYMN.

Hymnal, No. 756.

I love to tell the story
 Of unseen things above,
 Of Jesus and his glory,
 Of Jesus and his love,
 I love to tell the story
 Because I know 'tis true;
 It satisfies my longings
 As nothing else can do.
 I love to tell the story:
 More wonderful it seems
 Than all the golden fancies
 Of all our golden dreams.
 I love to tell the story,
 It did so much for me;
 And that is just the reason
 I tell it now to thee.

TIME—28 A. D.

PLACE.—In Galilee.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The judgment.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Our Confession of Christ.**
 What does our Lord lay down as the principle upon which his recognition of us in heaven must depend?
 What gain is implied as a result of Christ's confession of us before his Father?
 What loss will attend the denial?
 What does our confession make necessary for us to do?
 How is Christ confessed in practical life?
 How is Christ denied also in daily life?
 What is to be the end for those to whom Christ says, "I never knew you?"

2. Christ's Confession of Us.

What is the Christian's confession, as found in the Apostles' Creed?

What is the absolute promise of Christ to him who confesses before men?

What do the Scriptures declare that Christ shall be at the last day?

What is meant by sending a sword on earth?

What has the history of Christianity been?

How will Christ show to those who serve his cause that he appreciates the service?

What parable further illustrates this thought? Matt. 25. 31-46.

What is one of the reasons why a believer should join the Church?

Practical Teachings.

What a privilege to be introduced at the last day to our heavenly Father by our friend Jesus of Nazareth! We can be.

How terrible to be compelled to turn away unrecognized! Some will be. Where will they go?

Can you solve the problem here suggested—loss and gain, here and there? How easy to serve Christ! Only a cup of cold water in the name of his disciple. And for little ones—O think of the little ones every-where, every day; and Christ will accept the little gift to them. He has said it who is faithful.

Hints for Home Study.

1. Try to picture the scene where Jesus shall stand at the throne of God, and present, one by one, those who have confessed him. Get this as a real thing before your mind.
2. Write ten different ways in which Christ may be confessed in daily life: by the school-boy, the school-girl, the clerk, the traveler, the merchant, the father, the mother; think of three other illustrations.
3. Study all the warnings which Jesus gave his disciples in this charge. There are seven warnings. Can you find them?
4. If this lesson seems hard to understand, mark every thing that is hard, and ask some one about it: father, mother, teacher, pastor. Ask till your want is satisfied.
5. Apply this lesson as a test to your own life, honestly, fearlessly, prayerfully.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Our Confession of Christ.

What confession does Christ require of us?

What will follow if we deny him?

What mistake about his mission did he correct?

What members of a family did he propose to set at variance?

Where would a man find his foes?

More than whom must one love Jesus?

How must one feel toward his kindred? Luke 14. 26.

What non-doer is unworthy of Christ?

What finding will prove a loss?

In what loss is there profit?

2. Christ's Confession of Us.

What promise does Christ make to his faithful witnesses? (Golden Text.)

Who else will hear this confession? Luke 12. 8.

Who is the real guest whenever Christ's messengers are received?

What is promised to one who receives a prophet?

What to him who entertains a righteous man?

What small gift will bring sure pay?

When will the reward be given? Matt. 25. 34, 35, 40.

What is meant by "in the name of a disciple?" Mark 9. 41.

What is sure about all good deeds? Heb. 6. 10.

Teachings of the Lesson.

Where, in this lesson, are we taught—

1. That we determine our own destiny?
2. That religion demands self-sacrifice?
3. That good deeds are never forgotten?

Hints for Home Study.

In what way does Christ send a sword on earth?

Find how Christ said a household of five would be divided.

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus tell his disciples? (Repeat the Golden Text.)

What does Jesus want us to be? **Brave to own him as our Lord and Saviour.**

What will he do if we deny him before the world? **Deny us before God.**

Why? **Because he could not say we were his friends.**

What did Jesus come to send upon the earth? **A sword to fight and destroy sin.**

Why would it make trouble? **Because some would resist it and hate it.**

Who would resist it? **All who chose to live in sin.**

To whom would it bring peace? **To all who wanted to be free from sin.**

How does Jesus say we must love him? **Better than our dearest earthly friend.**

What does he say of those who refuse to do hard things for him? **"They are not worthy of me and my love."**

What does he say of those who try to save their own happiness and pleasure? **They shall lose it.**

Who will find true happiness? **Those who give their lives for Jesus.**

How must we receive those who preach and teach us about Jesus? **As we would receive Jesus himself.**

What does Jesus reward? **Any act of kindness, even the smallest, done to his people.**

Words with Little People.

How often can I own Jesus as my Friend and Saviour?

What crosses can I bear for him?

What can I do to please him?

Do I love him better than any one else?

THE LESSON CATECHISM.

[For the entire school.]

1. What did Jesus say in the Golden Text about confessing him? **"Whosoever," etc.**

2. What does Jesus require of those who would be his disciples? **That they shall love him.**

3. Who does Jesus say is not worthy of him? **He that taketh not his cross.**

4. What does Jesus say of the one who gives a cup of cold water in the name of a disciple? **"He shall not lose his reward."**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Requirements of Christ's Service.

I. CONFESSION OF CHRIST.

Confess me before men. v. 32.

"Confess with thy mouth." Rom. 10. 9, 10.

"Will speak of thy testimonies." Psa. 119. 46.

II. DECISION FOR CHRIST.

To set a man at variance. v. 35.

"If the Lord be God, follow him." 1 Kings 18. 31.

"Choose you this day." Josh. 24. 15.

III. LOVE OF CHRIST.

Loveth father ... more than me. v. 37.

"I count all things but loss." Phil. 3. 8.

"To me to live is Christ." Phil. 1. 20.

IV. SELF-DENIAL FOR CHRIST.

Take thine ... his cross. v. 38.

"Let him deny himself." Matt. 16. 24.

"Crucified the flesh." Gal. 5. 24.

V. IMITATION OF CHRIST.

Followeth after me.

"Followers....as I also." 1 Cor. 11. 1.

"Let this mind be in you." Phil. 2. 4.

VI. HELPFULNESS IN CHRIST.

Receiveth a prophet. v. 41.

"Unto one of the least." Matt. 25. 40.

"Your work and labor of love." Heb. 6. 10.

THOUGHTS FOR YOUNG PEOPLE.

The Confession of Christ.

1. There are many ways in which young people may confess Christ; as by living worthily of him, standing by our conscience, refusing to follow the majority in the wrong, etc.

2. There are many rewards gained by confessing Christ: the peace of God, the approval of conscience, the respect of others, and the eternal recompense.

3. It is sometimes hard to confess Christ, for it may compel us to take sides against those whom we love best, and to lose our friends (v. 34-38.)

4. When we meet with trouble in the confession of Christ, let us remember, that we are walking in the footsteps of the Master (v. 38.)

5. Let us remember too, that no act of self-denial for Christ's sake, or of benefit to Christ's people, is without its reward.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

There is a picture, called "The Huguenot Lovers," representing a girl trying to tie a handkerchief on her lover's arm, which he resists. The handkerchief was the badge of a Romanist in the massacre of St. Bartholomew's Day, and he would not wear it, even to save his life. That was confession of Christ....So also the picture of the girl in the Coliseum, at whose feet a flower has dropped—"The Last Token." She has but to disown Christ, and the wild beasts around her will be called away. Yet she stands firm....Show what this lesson presents as the conditions of serving Christ.... Are these hard conditions? Not when they are considered by one who loves his Saviour....Show in what ways we may confess Christ, now....(Vers. 35-37). A converted Jew, who had been disowned and cast out by his people, found in the Jewish graveyard of his native city a monument to his memory bearing his name and the date of his conversion as that of his death....(On Ver. 39.) Patrick Hamilton, a young Scottish martyr,

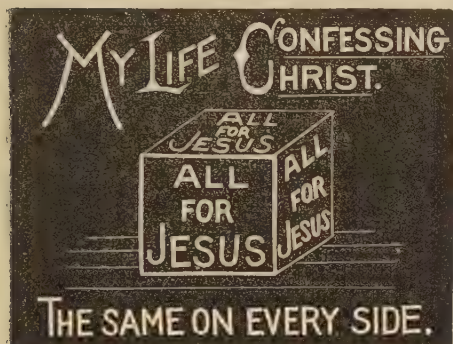
said as he looked at the fagots piled around his feet, just as they were lighted, "This may seem to you dreadful, but to me it is the gate to eternal life."....What is it to receive a prophet, or a righteous man, as in ver. 41?....How are we rewarded for our good deeds to God's people?

Songs from the Epworth Hymnal.

- 149. The young Christian.
- 150. Happy day.
- 152. Take my life.
- 195. I will sing for Jesus.
- 210. Is my name written there?
- 211. Child of a King.
- 213. I love to tell the story.
- 214. Am I a soldier of the cross?
- 215. Must Jesus bear the cross alone?
- 223. Take up the cross.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The superintendent, after having briefly reviewed the lesson from the stand, points to the blackboard, and asks, "How can I confess Christ before men?" "Will some scholar tell me what the word confess means?" [To own; to acknowledge.] "Does the text mean just a formal outward confession, or once in a while a public confession in some social church meeting?" "Does it mean to privately confess him and publicly deny him?" "Does not confession of Christ mean leading a Christ-like life, so that my life will be a true one, and day by day my acts show forth that my life is all for Jesus?" See the blackboard. It has on it a cube, equal on every side, so that if it could be turned over, or upset, or put on its side, it would always be the same. What is written on every side? [School reads.] So must my life be, and your life be—all for Jesus, every-where and under all circumstances. Not just one side of your life confessing him, and the other side denying, but the same on every side. Then will you truly be confessing Christ.

Primary and Intermediate.

BY M. V. M.

SEED THOUGHT. *Shining for Jesus.*

Recall the sending out of the disciples to work for Jesus. Who can tell their names? Where were they sent? What were they to do? Does Jesus want us to work for him? Where can we find work to do for Jesus?

Print the Golden Text. Ask, "What is it to confess Jesus?" Answer with a story. Make little square on the board; print "Mary" above it. Say, "This is the

house where Mary lived. It stood back from the street in a pretty village. Over here is another house. Mary's cousin Katy lived here. Mary loved Jesus. Katy did not love Jesus. (Draw a faint line between the two houses, and tell how the little cousins went back and forth to visit, letting children tell the names, and help wherever they can in telling the story.) One day Mary went to Jesus's house. Tom and Joe and Lulu were all there too. Katy wanted to play a trick on Lulu, and asked Mary to tell something that was not true. "I can't," said Mary. "Why not?" asked Katy. "Because I belong to Jesus, and his children must always tell the truth," said Mary. Help the children to see that this was confessing Jesus. Have two little tapers or toy candles, one lighted. Tell that the lighted taper is like Mary. She had been to Jesus and had her little candle lighted by him. She let her light shine. She was not afraid to have Cousin Katy see that she meant to mind Jesus. Now light the other taper from the burning one. See, the two tapers are shining now, and the first shines just as brightly as it did before. Tell that Katy learned to love Jesus and mind him too, because Mary let her light shine.

Show a paper sword. Tell that Jesus came to bring a sword. He wants us to fight, not one another, but sin and Satan. Make a heart; inside, "Please self." Jesus does not like to see that. He wants it driven out. The sword of the Spirit, which is God's word, will drive it out. Then, when Satan is gone, Jesus will come and live in the heart. We must love Jesus first and best. We must try harder to please him than any one else.



The last verse of the lesson is enough to take all our time. It should at least be illustrated by a simple story of some loving deed. Show how doing even the simplest thing for Jesus's sake is the same as doing it to him.

The lesson is so rich in suggestion that it is hard to choose what line to follow. Ask Jesus, dear teacher!

Lesson Word-Pictures.

I look up and see a white throne of glory. The Father is upon it. In that day how serious the Saviour's disavowal of those who have denied him on earth! Heaven shrinking from and turning away from those who turned away from the bearing of the Saviour's cross on earth! How solemn the words, "Depart ye!" On the other hand, before the Father and in the sight of heaven, what joy to receive the acknowledgment of the Saviour confessed and followed into battle on the earth! Heaven advancing toward and welcoming those whose confession has been an assumption of a life more than a name, of a real cross and not its shadow, of a confession that has been a crusade.

There is war upon earth. See how wide is the battlefield: wide as the world! Look off upon the great forces gathered and opposed to one another. How dark are the ranks of dishonesty, impurity, injustice, intemperance, and mammon! What shadows surround those who live without prayer and fight against God! Arrayed against them are the soldiers of the cross, in the garments of righteousness, holding up faith's shield and wielding the Spirit's sword, ever looking in prayer to their great Leader. It is a beautiful sight when amidst the hush of the congregation one goes forward in God's house, and before all, confesses Christ as his

Saviour. He goes out, though, to a daily confession that is a daily fight on the side of the army of Christ. A prayerless, skeptical, persecuting home may be arrayed against him. I see him, though, kneeling toward Jerusalem at the hour of prayer. I see him bowing over God's word, though men may sneer at it. I hear his words of patience and witness his acts of self-denial with which he may oppose petulance and self-seeking. An ungodly community may tempt him to drop his cross. He is invited to dishonor God's day, God's house, God's life. He lifts high his cross though, and is in God's house on Sunday. He lifts the cross as high on Monday. He is honest in the market-place. He puts not the bottle to his neighbor's lips. He lets fly no arrow of sharp, cruel slander. He is continually losing his life out on the field of battle, going down that the Saviour may be exalted, suffering that others may re-

joice, dying that others may live. Of the life seemingly thrown away and lost amid trials and privations, a life going out, expiring amid the obscuring shadows of self-renunciation, how glorious the finding in the consciousness of the Saviour's service and approbation! And how great the reward of those acknowledging in others the worth of such a life, sheltering and befriending it. I can see one at your door who has a prophet's garb and a righteous man's life. He stands there athirst. He begs a cup of cold water. He slakes his thirst with the draught of crystal you bring. I hear the righteous man's gratitude, the prophet's benediction. But lo, Another is there at your door. The garb is that of Gethsemane. The extended hands are those stretched out upon the cross. The voice is that of Him who addressed the multitude and uttered the beatitudes of the Sermon on the Mount.

A D. 28.

LESSON VII. CHRIST'S WITNESS TO JOHN.

[Nov. 13.]

Matt. 11. 2-15. [Commit to memory verses 2-6.]



2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Je'sus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is he, whosoever shall not be offended in me.

7 And as they departed, Je'sus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive it, this is E-li'as, which was for to come.

15 He that hath ears to hear, let him hear.

General Statement.

While Jesus was passing through Galilee, attended by the multitudes, John the Baptist, his forerunner, was languishing in Herod's prison near the Dead Sea. From the few disciples who still clung to him, John heard of the miracles of Jesus, and of the throngs following him. In other days John had borne noble testimony to his greater successor; but now in the prison a storm of temptation came over his mind. It may have been a natural reaction in one accustomed to the free life of the wilderness, now shut up in a damp dungeon; a reaction, too, (such as came to John's prototype Elijah) from the high enthusiasm of the prophet and the leader, when he found himself alone and shut out from his work. It may have been that the report of his own followers, colored by rivalry, gave to the imprisoned prophet a mistaken view of the work of Jesus. Over the great soul of the reformer crept the shadow of a doubt whether this teacher in Galilee were the prom-

ised Redeemer of Israel. Whatever may have caused his doubts, he took the right course with them. He did not yield to them; he did not brood over them; but he took them at once to Christ. Unable to go in person, he sent two of his disciples to Jesus with the direct inquiry whether he were the Christ or not. The messengers came into the Saviour's presence, and saw him engaged in works of wonder and of mercy. His touch was giving light to the blind, purity to the leper, life to the dead; and his teaching was feeding the hungry with the bread of life. Jesus bade the messengers tell John what they had witnessed, evidences named by the prophet centuries before as the tokens of the Messiah. After their departure Jesus gave to the multitudes his divine testimony to John as the last and greatest in the line of prophets, only surpassed in privilege by the least of those who were in the kingdom toward which John pointed.

Explanatory and Practical Notes.

Verse 2. John. John the Baptist, who had been imprisoned by the tetrarch Herod Antipas, a little more than a year before. The cause of his imprisonment was his bold rebuke of Herod for taking the wife of his brother Philip. **Had heard.** He had heard from his own disciples (Luke 7.18), who were jealous of the popularity of Jesus, and undoubtedly gave prejudiced reports of his work. **In the prison.** This was the castle of Macherus, on the east of the Dead Sea, according to Josephus. **The works of Christ.** Most of the miracles of Jesus were wrought at this time, while John the Baptist was in prison. **He sent two of his disciples.** A few followers still remained with John, whom all the land had honored two years before. The fickle multitude were now following Jesus, but in a few months he too would be left alone. See John 6. 66, 67. (1) *The*

favor of men is fleeting; let us seek the favor of God, which abideth forever. (2) *There are times when a prison is all that the world has to give to its noblest and best men.*

3. **Said unto him.** John's question points to a doubt, which had arisen whether Jesus were the Messiah. As causes for this temptation—for it was no more, since he did not cherish it—we may name 1.) The physical effect of a long imprisonment. 2.) The reaction from the high prophetic enthusiasm of his earlier ministry. 3.) The prejudices of his followers giving him misinformation. 4.) His own narrowness, as a Jew, in apprehending the plans of Jesus without the enlightening influence of the Saviour's teaching. They looked for a king, while Jesus seemed to be a teacher. 5.) The apparent failure of his own work, like that which de-

pressed the spirit of Elijah. **Art thou he.** He dealt with his doubts wisely, in bringing them at once to Jesus. (3) *The best of men may have the worst of doubts and temptations come to them.* (4) *We are not responsible for doubts, but we are responsible if we cherish them.* (5) *We can bring our troubles to Jesus more easily than John could bring his.*

4. Jesus answered. He did not say, "Tell John that I am the Messiah," for that would not have given him the needed satisfaction; but he showed him the evidences on which the Messiahship rested. **Go and show John.** This sentence indicates that the answer was for John himself, and not for his disciples only. **Hear and see.** So their testimony would be all the more direct, coming from their own observation and knowledge. (6) *The strongest evidence of the gospel is that from personal experience.*

5. The blind receive their sight. From Luke 7, 21, we learn that Jesus wrought many miracles in the presence of the messengers. In Isa. 35, 5, 6, these had been named as accompanying Messiah's kingdom. **The poor have the gospel.** The meaning of Christ's answer was, "Tell John that I am doing my work as Saviour, not only upon men's bodies, but also upon men's souls, of which work the bodily miracles are outward types." (7) *A true gospel will always be preached to the poor.* (8) *An evidence that the gospel is divine, is that it meets the deepest wants of men.*

6. And blessed is he. This was not a reproof to John, but rather a caution against doubting and an encouragement to faith. **Not be offended in me.** Literally, "not made to stumble," that is, to fall into unbelief by yielding to doubts concerning Christ. John was in danger of being misled by wrong conceptions of Christ's office and work. (9) *Let us trust Christ even when we do not fully comprehend him.*

7. As they departed. Jesus commended John in the absence of his disciples rather than in their presence, lest his praise might seem flattery; and at once, in order to correct any impression on the minds of the people of John's wavering. **Unto the multitudes.** As he had answered the doubt of John, so now he answered the thought of the multitude. **Concerning John.** (10) *The true friend is that one who speaks to us in warning and of us in praise.* **Into the wilderness.** The wild region near the Dead Sea and the mouth of the Jordan, where John preached. **To see.** "What was it that drew you all from your homes to the wilderness?" **A reed.** They might infer from John's question to Jesus that he was a fickle, vacillating man, now believing and now doubting; but on the contrary he was like a rock, firm even in trial and under persecution. (11) *Christ sees the true character of every man, under the outward appearance.* (12) *God's heroes must be men of strength and purpose.*

8. A man clothed in soft raiment? An allusion to the rough garb (the camel's hair cloak and leathern

girdle) and the self-denying life of the prophet, who showed thereby his superiority to influences that control ordinary mortals. **In kings' houses.** Where they might look for a Herod, but would not find a John. (13) *The eyes of God often look with greater interest upon a cottage than upon a palace.*

9. A prophet. Here Christ bears his testimony that John the Baptist held an honored place in the goodly fellowship of the prophets, with Samuel, Isaiah, and Elijah. **More than a prophet.** Others have looked upon a Saviour at the distance of centuries; John alone the last of the prophets, beheld him close at hand and baptized him for his work, thereby witnessing the fulfillment of his own predictions. Moreover, John was not only a prophet, but the bringer in of a new dispensation in the history of redemption.

10. Of whom it is written. In Mal. 3, 1. Christ here declares that John came as the Elijah of the prophets; and thereby indirectly asserts his own divinity, as "the Lord," before whom "the messenger" was to go. John's highest honor then was not as a prophet, but as the forerunner of Christ. (14) *The noblest work on earth is to prepare hearts for the entering in of Christ.*

11. Not risen a greater than John. He was great in his errand and mission, to prepare men for Christ, and he was great in his character, in nobility of soul, in moral heroism, in the denial of self, and in complete consecration to God's cause. **Least in the kingdom.** The one who lives in the gospel dispensation and accepts Christ, however lowly he may be. **Greater than he.** Greater, not in character, but in privilege; as the child on the mountain stands higher than the giant upon the plain. Who of us, for instance, would be willing to exchange our knowledge of the gospel with that enjoyed by John? John probably did not understand the plan of redemption as well as a child in our Sunday-schools.

12. From the days . . . unto now. From the time when John began his ministry until the time when Christ was speaking, a period of about two years. **The kingdom of heaven suffereth violence.** The figure is that of a city under siege. The kingdom of heaven was seized by the multitudes under the new dispensation as it never had been before. **Take it by force.** The eager hearts press into the privileges of the gospel.

13-15. Prophesied until John. That is, all the earlier dispensations of the law under Moses, and the prophets under the kings, were preparatory and anticipatory until John introduced the new dispensation of fulfillment. **This is Elias.** Jesus here declared that John the Baptist was the Elijah prophesied in Malachi. Both in mission and in traits of character there was a similarity between Elijah and John. **Ears to hear.** By this Jesus intimates that this was a truth which not all were ready to receive or to understand.

HOME READINGS.

- M.* The testimony to John. Matt. 11, 2-15.
Tu. The testimony to Jesus. John 5, 21-35.
W. The Father's witness. John 5, 36-47.
Th. Jesus's own claim. John 4, 13-26.
F. The forerunner foretold. Mal. 3, 1-6; 4, 1-6.
S. The testimony to the council. Mark 14, 53-65.
S. The death of John the Baptist. Matt. 14, 1-12.

GOLDEN TEXT.

He was a burning and a shining light. Matt. 5, 35.

LESSON HYMN. 7.

Soldiers who to Christ belong,
 Trust ye in his word, be strong;
 For his promises are sure,
 His rewards for aye endure.
 His no crowns that pass away;
 His no palm that sees decay;
 His the joy that shall not fade;
 His the light that knows no shade;
 His the home for spirits blest,
 Where he gives them peaceful rest;
 Far above the starry skies,
 In the bliss of Paradise.

TIME.—28 A. D.

PLACE.—Capernaum. John the Baptist in prison at Castle Machærus.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The Messiah.

QUESTIONS FOR SENIOR STUDENTS.

1. John's Question.

What was the question which called forth the words of our lesson?

What is meant by "he that should come?"

What testimony had John a year and a half before given to Jesus?

What made John doubt?

How came he to be in prison?

What was the character of this prison?

Why was John the Baptist so strongly guarded?

What was the common opinion of John among the people? Matt. 21, 26.

What was the end of John the Baptist?

2. Christ's Answer.

What kind of an answer did Jesus make; affirmative or negative?

Why did he answer as he did?

What prophecies concerning Messiah were best known?

How had Christ answered this very question in his first sermon at Nazareth?

Why was the caution contained in ver. 6 necessary?

What feeling was John's question likely to awaken in the minds of his hearers?

How did Jesus meet this feeling?

What made John the Baptist great?
What made him least in the kingdom of heaven?

Practical Teachings.

Sometimes doubts will come to the truest Christian. They do not come from sinful hearts always. Sometimes they come from imprisoned bodies.

Jesus bade John open his eyes and ears to his works. We can dispel doubt in no better way. Keep open eyes, listening ears, and ready heart for what God is doing now, and doubts will vanish.

"Cast thy burden on the Lord." John did the wisest thing he could have done. He went straight to Jesus.

John was, after all, a hero. He was "the greatest," because he had seen the Christ—no other prophet had; he was "the least" because he never saw the cross. We have. Am I "a burning and a shining light?"

Hints for Home Study.

1. Study the whole life of John the Baptist, and find the leading elements of his character. Specially review the lessons which, previous to this, have introduced him.

2. Draw a map of Palestine and locate Machærus and Capernaum, and mark the route the two disciples had to go to have the question answered. It was a long way.

3. Search the different prophecies to which Jesus makes reference in his answer to John. Isa. 29. 18; 35. 5, 6; 42. 7; 61. 1.

4. Notice this particularly. John's question wanted a distinct avowal from Jesus that he was the Messiah. Jesus's answer was a complete answer, and yet was a refusal to acknowledge himself the Messiah. Find the reasons for both men's positions in the history of the times. Why did Jesus hesitate? *Ben Hur* is a good book to read while studying these lessons.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. John's Question.

Who was the "John" named in this lesson?
How came John to be in prison? Matt. 14. 3.
What had he heard about Christ?
Who told him of these wonderful works? Luke 7. 18.

What doubt arose in his mind?
What did he do to settle the doubt?
What testimony had he given about Jesus? John 1. 29, 30.

2. Christ's Answer.

What did Jesus tell the messengers to do?
What had they heard and seen?
Whom did Jesus pronounce "blessed"?
What question did he ask about a reed?
What about a well-clad man?
What about a prophet?
How was John "more than a prophet"?
Who prophesied of John's coming?
What rank among men did Jesus give to John?
Who is greater than John?
What conquest by violence does Jesus justify?
Under what name had John been foretold?
What demand was made on those who heard this testimony?

What other testimony did Jesus bear to John? (GOLDEN TEXT.)

Teachings of the Lesson.

Where in this lesson are we taught—1. That the miracles of Jesus prove him divine? 2. That to be a messenger for Jesus is a great honor? 3. That to be a true Christian is the highest earthly dignity?

Hints for Home Study.

Find a description of the personal appearance of John the Baptist. Find a similar description of a prophet in the Old Testament. Find how John got out of prison.

QUESTIONS FOR YOUNGER SCHOLARS.

Who heard of the great miracles of Jesus? John the Baptist.
Where was John the Baptist? In prison, fifty miles away.

Whom did he send to Jesus? Two of his friends.
For what did he send them? To ask Jesus if he was the true Messiah.

Why did he do this? That he might strengthen the faith of his followers in Jesus as their promised Messiah.

What was Jesus's reply? Go and tell John the things you have seen and heard.

What were some of these things? The blind made to see, the lame to walk, and the deaf to hear.

What other great works had Jesus done? He had healed the lepers, and raised the dead to life.

To whom had Jesus preached the good news of the kingdom? To the poor.

Why did Jesus wish John to know these things? Because they were the things the prophets foretold the Messiah would do when he came.

Of what, then, would they convince John and his friends? That he who had done them was the true Saviour.

Why did Jesus offend some of the Jews? Because he did not make himself a great earthly king and conquer the world.

How did Jesus testify of John? (Repeat the GOLDEN TEXT.)

What did Jesus call him? The greatest of all the prophets.

Who did Jesus say should be greater still? The humblest believer in the kingdom of heaven.

Words with Little People.

Answer thoughtfully—

Are you a messenger for Jesus?

At home, at school, at church?

Are you hearing and believing the word he sends to you through the Bible?

Are you trying to grow more like him?

"Search me, O God, and know my heart."

THE LESSON CATECHISM.

[For the entire school.]

1. What question did John the Baptist send to Jesus? "Art thou he that should come?"

2. How did Jesus show John that he was the Saviour? By his wonderful works.

3. What did Jesus say of John? That he was the greatest of the prophets.

4. What did he say of John in the GOLDEN TEXT? "He was," etc.

5. Who was greater than John the Baptist? He that is least in the kingdom of heaven.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Character Commended by Christ.

I. THE INQUIRING CHARACTER.

Art thou he that should come? v. 3.

"Seek, and ye shall find." Matt. 7. 7.

II. THE BELIEVING CHARACTER.

Blessed... not be offended in me. v. 6.

"Which believe... precious." 1 Pet. 2. 7.

III. THE STEADFAST CHARACTER.

A reed shaken with the wind? v. 7.

"Be ye steadfast, unmovable." 1 Cor. 15. 58.

IV. THE SELF-DENYING CHARACTER.

A man clothed in soft raiment? v. 8.

"Endure hardness, as good soldiers." 2 Tim. 2. 3.

V. THE DISCERNING CHARACTER.

A prophet?... more than a prophet. v. 9.

"Blessed are your eyes, for they see." Matt. 13. 16, 17.

VI. THE WITNESSING CHARACTER.

This is... my messenger. v. 10.

"Ye shall be witnesses unto me." Acts 1. 8.

VII. THE EARNEST CHARACTER.

Violent take it by force. v. 12.

"Strive to enter in." Luke 13. 24.

THOUGHTS FOR YOUNG PEOPLE.

Our Privileges in the Gospel.

1. Let us be thankful that it is our privilege to live in an age of Gospel freedom, in which no man is sent to prison for fidelity to his conscience. v. 2.

2. It is our privilege to know that of which John was tempted to doubt; that Christ has come, and that he is our Saviour. v. 3.

3. It is our privilege, even more readily than it was John's, to talk with Christ, to tell him our doubts and temptations, and to have an answer to our questions. vs. 3, 4.

4. It is our privilege to examine the foundations of our faith, to see how strong they are, and to have a clear evidence of the Gospel. vs. 5, 6.

5. It is our privilege to receive from Christ through the Spirit the testimony that we are accepted in him. v. 7.

6. It is our privilege, far more than it was John's, to see the life of Christ as a whole, to survey it in all its relations, and to comprehend it better than those who saw it in parts. v. 11.

7. It is our privilege to be in that kingdom and enjoy those promises toward which the early prophets looked and for which they hoped. v. 11, 12.

Berean Method.

Hints for the Teachers' Meeting and the Class.

Review briefly the history and mission of John the Baptist....Relate the circumstances leading to his imprisonment....Draw a map of Palestine, showing Machærus and Capernaum....Why did not Jesus set John free....Name five causes for John's temptation to doubt....Why was it a temptation to doubt, and not a sin in doubting Christ?....How John met his doubts....How his faith in Christ was rewarded....The traits of John as shown in this lesson, as an example to us....Name some servants of God who were put in prison, both in Scripture history and in the history of the Church....Show wherein our privileges, as hinted at in this lesson, are greater than those of John....What incident in Elijah's life resembled this in John's?....Wherein John the Baptist was like Elijah.

Songs from the Epworth Hymnal.

- 22. All unseen the Master walketh.
- 24. Once more 'tis eventide.
- 129. Fear not.
- 157. O holy Saviour.
- 161. In the secret of his presence.
- 163. My Jesus, as thou wilt.
- 164. What a Friend we have in Jesus!
- 188. Lead, kindly Light.
- 190. All my doubts I give to Jesus.
- 192. God's anvil.

Primary and Intermediate.

LESSON THOUGHT. *What Jesus can do.*

THE STORY OF JOHN.

Print "John" in large letters. Call back all that children can remember about him. See that they distinguish between John the Baptist and John the beloved disciple. Call upon some children to tell how John the Baptist dressed; another to tell about his fearless preaching; let another tell the story of the baptism of Jesus. Try to make him seem real to the children. Tell how he went on preaching until his plain talk offended Herod, and he put the bold preacher in prison.

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Teach that wicked people get angry in these days with the preachers who show them their sins. Make something on the board to stand for the prison, and help children imagine John sitting there all the long days thinking about Jesus, and wondering if he was really the Messiah. Tell that one day John heard that Jesus was near, and was doing great works. Tell, in animated narrative form, how he sent two of his friends to ask Jesus if he was the Saviour promised by God, or if they should still keep on looking. Ask the children to notice that John did not ask Jesus to come and help him; he just wanted to know for certain that this was the Saviour who had come to help and save all men.

THE STORY OF JESUS.

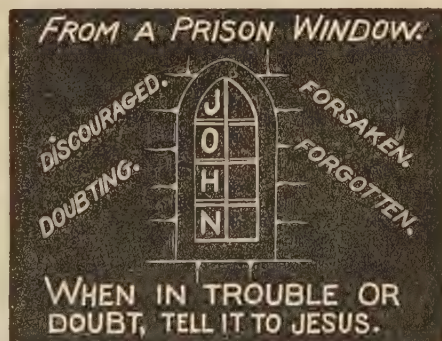


Ask if children are ever blind? How many have seen a blind child? Tell story of a mother in the land where Jesus lived, who had a dear blind boy. Tell how she heard of Jesus, and took her boy to him to be cured of his blindness. Picture the journey, the mother's anxiety, the joy in the home when the boy returned seeing. Think out all the details of a story of this kind. You can make it very living and real to the minds of the children; the more if you talk with crayon in hand, giving child's name, making square for the house where he lived, marks for mother and child, a large mark for Jesus, and many smaller ones gathered around; trace the journey to Jesus, and back again to the home. Tell that this was but one of his great works. Let some child tell about the cure of a lame man; another, how Jesus raised the dead, etc. Teach that since only God can do such works this was all the answer that John needed to hear.

Call for Golden Text. Have a large candle, the larger the better. Show that it cannot help you through a room unless it is lighted. Light it, and let children tell how it can be used now. Tell that Jesus called John a light, because he did all he could to show the way to Jesus. Recall the lesson of the little lights last Sunday, and teach that children can all help to show the way to Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The superintendent, pointing to the board, says: "See, here is a picture of a prison window. What name is written in it? John from within has a narrow outlook. He cannot see Jesus; he does not hear his voice; he is not sure of what is happening in Galilee—where it is said that Jesus is. If he is the Messiah who was 'to open the prison doors,' why does

John languish in prison? Is it any wonder that the outlook is disheartening? So John became—what? [point to the board.] *Discouraged.* Yes, and—in *doubt.* He felt that he was—what? *Forsaken and forgotten.* That is the effect of narrow outlooks on divine things. Now, tell me what John did? That is just what we must do when in trouble or doubt—go tell it to Jesus."

The following may be placed on the board and used in a memory exercise:

JOHN.

Jno. I. P. D. and D. H. of C.'s W. S. M.

Asks, A. t. h?

JESUS.

Blind —. Lame —. Lepers —. Dead —.

Poor —.

John in prison, discouraged and doubting, heard of Christ's work. Sent messengers asking, Art thou he?

Jesus replies [here fill in from verse 5].

Lesson Word-Pictures.

So gloomy is it in the dark, accursed old prison-house! By day the scanty light steals through the rough window of the prisoner's cell, and by night it is a deep shadow without one ray of light. The silence is disturbed only by the dull, heavy tread of the jailer in the echoing corridor, or the groaning of some pale, unhappy prisoner at his cell-window. John the Baptist is here in the old prison for his loyalty to right. He has an abundance of time for thought, time to recall the past and think of those far away. But what is he doing whom John baptized, who came as the great Baptizer with the Holy Ghost and fire, Israel's Messiah, the world's King? With bowed head, in the old prison, amid shadow and humiliation and chains, John the Baptist thinks it all over. Did the gloomy prison affect his confidence? Was it a sly temptation of the adversary? Whence this doubting mood? Had his own mission as forerunner been in vain? He will in some way get two of his disciples to hunt up Jesus of Nazareth, and ask him if he be the one Israel has been expecting. The two disciples have gone off burdened with his message. They find Jesus. He is

in the midst of a crowd. Such a gathering of wants, infirmities, afflictions all about him, this hour! Such a happy release of them, the next hour! This blind man, walled in by his darkness, will be looking off upon tree and field and bird. The cripple near him will have thrown away his crutches and gone home running. That repulsive leper on the outside of the crowd, bawling "Unclean," will have parted with his plague-spots and will be mingling with his friends. That twisting, struggling form held in fetters or in the strong grasp of keepers, the demoniac out of whose eyes the evil one is looking, will then be sitting at the Saviour's feet, his calm, happy eyes reflecting the peace and joy in the Saviour's face. In another hour, all the poor, gospelless crowd around the Saviour will have heard the good news of salvation. The disciples of John during this short, wonderful hour are looking intently on the scene. Then at Jesus's bidding they go away to tell what they have witnessed. You see them leaning on their staffs as they hurry away to the gloomy prison-house.

Jesus is alone with the multitude again. He questions them. In thought he sees them going out into the wilderness, day by day listening to the Baptist. Then he may have watched them swarming around him and going with him to the waters of the Jordan. What did they go out to see? he is asking. Perhaps his eyes rested on a reed waving in the wind. Was the Baptist such a swaying reed? One of Rome's officials may have ridden by, resplendent in garments soft, shining, costly, yet common in the emperor's household. Was the Baptist thus clad? Jesus thought of the old prophets traversing the country, crying in the marketplace, thundering at the palace-gates. Lo, before them all, walked this man from the wilderness. He was the day-star before the dawn, the forerunner of the King.

The disciples of John have reached the prison again. They have sent in their message, or they may have carried it directly to the window of his cell. What joy must have come with the words of Jesus! Look into that cell. The day is no longer wearisome. Night comes, but it brings contented sleep. The smile as of victory is on that worn and pallid face. He has not lived in vain. Messiah has come. Herod's bloody messengers, when they appear, may do their worst. The Baptist has conquered.

A. D. 28.]

LESSON VIII. JUDGMENT AND MERCY.

[Nov. 20.]

Matt. 11. 20-30. [Commit to memory verses 27-30.]



20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Cho-ra'zin! woe unto thee, Beth-sa'i-da! for if the mighty works, which were done in you, had been done in Tyre and Si'don, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Si'don at the day of judgment, than for you.

23 And thou, Ca-per-na-um, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sod'om, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable

for the land of Sod'om in the day of judgment, than for thee.

25 At that time Je'sus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father; for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 Come unto me, all ye that labor and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

General Statement.

The tour of Jesus through central Galilee, the third and the last of his journeys through that province, was marked by a change in the character of his preaching. For a year he had invited, urged, pleaded with the people; now he began to warn them of the wrath to come.

He gave his last call to the cities where he had wrought his most significant miracles, and preached his most earnest discourses. To Chorazin, Bethsaida, and Capernaum—the cities which had been most highly favored in his ministry—he holds up the fate which had

overtaken other places, and forewarns them that their fall shall be the more signal as their privileges have been the higher. But even in his warnings there is a welcome. The Saviour sees how heavy are the burdens under which men are laden, their sorrows and their trials and their yearnings. No human heart could sym-

pathize with the woes of men so fully as Christ, with his universal, all-embracing consciousness. And no one could meet the wants of the human nature like him to whom the Father had delivered all things. The Son of God promises rest to every heart which seeks him and leans upon him.

Explanatory and Practical Notes.

Verse 20. Then began he. Some expositors regard this as indicating a turning-point in the ministry of Jesus, and the beginning of a period of more open rebuke and censure. He had invited for many months, now he began to warn and threaten. **To upbraid.** To rebuke for wrongs done and duties left undone. Yet there is no appearance of temper in Christ's upbraiding. Its very calmness makes it all the more severe. **The cities.** These cities were all near the Sea of Galilee. A few of their inhabitants became believers in Christ, but the majority were against the Gospel. **(1) Truth is never tested by the popular vote.** **His mighty works.** Most of these miracles have remained unrecorded. We know of miracles at Capernaum, and two (after the date of this lesson) at Bethsaida, but none at Chorazin. **Because they repented not.** The aim of all Christ's miracles was not to excite wonder or applause, but to bring men to repentance, or a sincere turning from sin to God. **(2) And that should be the aim of all teaching and preaching.** **(3) "Mighty works by a mighty worker develop a heavy burden on those who behold them."** J. H. V.

21. Woe unto thee. Not that Jesus desired their destruction, but that he foresaw it as the result of unrepented sin. **Chorazin.** A place not mentioned elsewhere in Scripture; probably the ruin *Kerazeh*, two miles north of Tell Hum. **(4) How terrible to be named only to be doomed!** **Bethsaida.** "Fishtown;" a place on a northern border of the Sea of Galilee, perhaps on both sides of the river Jordan. From it came the apostle Philip, and near it was wrought the miracle of the five loaves. **Tyre and Sidon.** Two cities on the shore of the Mediterranean, just north of Palestine; in ancient times, the ports of a world-wide commerce, but in Christ's day greatly decayed, though still inhabited. **They would have repented.** Only a divine Being could have known this with certainty. It is noteworthy that thirty years afterward Paul found believers in both those cities. **Sackcloth and ashes.** People in the East when in sorrow wear coarse garments like a sack, with arm-holes, and throw ashes upon their heads.

22. I say unto you. He alone could say it with authority, since he was to be the Judge. **It shall be more tolerable.** These heathen cities are to be judged by a lower standard of accountability than the Jewish towns where Christ preached, because their opportunities were less. We may infer from this that the heathen world in general will find the judgment day more tolerable than the Christian world will find it. **(5) Every soul has its own measure of judgment, corresponding to its own measure of opportunity.** **(6) How deep must be our condemnation if we fail to accept Christ!**

23, 24. Capernaum. The home of Christ during most of his Galilean ministry. Its location is in dispute between *Tell Hum* and *Khan Minyeh*, on the north-western shore of the Sea of Galilee, three miles apart. **Exalted unto heaven.** The Rev. Ver. places this in the form of a question, "Shalt thou be exalted unto heaven?" that is, in a worldly sense by its prosperity, as a commercial city on the route of travel between Damascus and the Mediterranean; spiritually, by the presence of the Saviour, which was its highest honor, little as its people then realized it. **Brought down to hell.** Rev. Ver., "Thou shalt go down unto Hades." Not to the place of the lost, but of the departed, to death. The fate of the city is foretold, not the eternal destiny of the souls inhabiting it; and the prophecy has been fulfilled to the letter. **Had been done in Sodom.** The leading city in the Jordan valley, destroyed for its crimes twenty centuries before Christ. Gen. 19. **It would have remained.** If it be asked, "Why were not such miracles wrought for Sodom?" the answer is, because sufficient warnings were given to induce repentance, if the Sodomites had been willing to repent. Moreover, the destruction of the city did not necessarily involve the damnation of all the souls in it. The city was destroyed as a warning, while each soul will be

judged separately by the Lord. **More tolerable for . . . Sodom.** This does not mean that the people of Sodom will be saved and those of Capernaum lost; but that each will be judged according to the standard of its own opportunities.

25. At that time. The same words were also spoken at another time and place. Luke 10. 21. **Jesus answered.** Not especially in any words of those present, but to the questionings in their minds. **I thank thee.** Meaning, "I assent to thee, and recognize the justice of thy doings." **Father, Lord.** One title suggests God's love, the other his wisdom and power. **Hadst hid these things.** The mysteries of redemption, or of all God's spiritual dealing with men. **From the wise and prudent.** Not those who were wise and prudent, but those who so regarded themselves—the Pharisees and scribes. They failed to see God's plan of salvation, just as did the philosophers of Greece in Paul's time (1 Cor. 1. 18-28), and just as do many of the cultured in our day: because these people will not receive the Gospel in a teachable spirit. **Revealed them unto babes.** To those who receive the word in the spirit of simple faith. There is a sense in which all truth and knowledge are given only to those who seek in the spirit of a child, unprejudiced, and willing to receive instruction. **(7) Faith will have more saving power than philosophy.** **(8) The Gospel does not require ignorance, but teachableness.**

26. Even so, Father. This is the acquiescence of the Son in the Father's plan. No philosopher could penetrate so deeply into the mysteries of life and thought, and none so fully expressed their trust in God's providence and grace.

27. All things are delivered. While the plan of salvation was shaped in the will of the Father, its execution is intrusted to the hand of the Son. **No man knoweth the Son.** Rev. Ver., "No one," for it is true of angels as well as men. Such is the mystery of the divine-human personality, that no finite mind can fully comprehend it. But we can say the same of the relation of body, mind, and spirit in man himself. **Neither knoweth any man the Father.** The human intellect has never been able to form a true conception of God. See how gross were the ideas of God among the cultured Greeks, and among the heathen of India and China. **The Son will reveal him.** The humblest disciple has a better knowledge of God than the most learned skeptic.

28. Come unto me. Having revealed himself as possessing the knowledge of God's counsels, he now proclaims himself as able to satisfy man's needs. **(9) Those who would receive must come.** **Ye that labor and are heavy laden.** The active and passive sides of human trouble; those who toil and those who suffer. He to whom God has delivered all things has something for every needy soul. **I will give you rest.** As the needle swings restlessly until it points toward the pole, so the soul until it finds Christ. We may not always find rest from the burdens of life, but we may find rest in them. **(10) Let us put no limit on that word "all."**

29. Take my yoke. The yoke is an emblem of service. Every man bears some yoke; the worker, the student, the pleasure-seeker, each has his yoke. There is no yoke so hard as that of sin, and none so easy as that of Christ. **Learn of me.** As a teacher of truth, and as an example in character. **Meek and lowly.** And those who follow him become like him, and thus find rest.

30. My yoke is easy. Though the requirements of Christ are high, yet they are easy, because, 1.) They are just what a rightly constituted nature would do; 2.) They are reasonable and right; 3.) They are wrought with love, which makes them a joy; 4.) They have an abundant reward.

HOME READINGS.

- M.** The invitation of Christ. Matt. 11. 20-30.
W. The judgment of Christ. Matt. 25. 14-30.
W. The sending of the seventy. Luke 10. 1-16.
W. The return of the seventy. Luke 10. 17-28.
Th. The lowly Saviour. Phil. 2. 1-11.
S. The sympathizing Saviour. Heb. 4. 1-16.
S. The comforting Saviour. John 14. 20-31.

GOLDEN TEXT.

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11. 28.

LESSON HYMN. C. M.

Forever here my rest shall be,
 Close to thy bleeding side;
 This all my hope, and all my plea,
 "For me the Saviour died."

My dying Saviour, and my God,
 Fountain for guilt and sin,
 Sprinkle me ever with thy blood,
 And cleanse and keep me clean.

Wash me, and make me thus thine own;
 Wash me, and mine thou art;
 Wash me, but not my feet alone,
 My hands, my head, my heart.

TIME.—28 A. D. Immediately after the last lesson. Dr. Strong divides the verses, and assigns verses 25-27 and 28-30 into two different periods in the last six months of Christ's ministry, not long before his crucifixion, verses 28-30 being spoken on the earlier of the two occasions. Other writers think that the whole section, verses (20-30) was given at once, and a part of it afterward repeated.

PLACE.—Capernaum.

DOCTRINAL SUGGESTION.—Retribution.

QUESTIONS FOR SENIOR STUDENTS.

1. Judgment.

Upon what cities did Christ at any time pronounce woes?

What evidence is afforded in these verses that Jesus performed many unrecorded miracles?

What ought to have been the effect of these miracles? What do Christ's words show was the chief purpose of his teaching?

Had the day of mercy for these cities passed?

What interesting historical fact concerning Tyre in connection with Christianity? Acts 21. 3-6.

What do these verses teach to be the basis of future judgment?

How had Capernaum been exalted to heaven?

How has she been cast down to hell?

Why more tolerable?

2. Mercy.

What sudden change in the thought and utterance of Jesus?

Who were the wise and prudent?

Whom did he mean by "babes"?

What were the "THINGS" which were hidden?

Why should Christ feel thankful that these things were hidden from any?

What does Christ assert is his relation both to those who accept and to those who reject him? ver. 27.

What is the call of mercy which closes this lesson?

What is the promise which Jesus gives us?

What "yoke" did he have in mind with which his yoke is compared?

Does Christ promise freedom from toil?

What is the divine law in Christ?

Practical Teachings.

Here is an example in Scriptural Rule of Three: As Tyre and Sidon were to Bethsaida, so is Bethsaida to the present day. What answer? Many a so-called Christian will receive a severer sentence than the so-called heathen.

"It would have," if only it had heard. What will be the "if" that shall confront us at the judgment?

The yoke of sin is terrible to bear. But we must bear some yoke.

Labor is Christ's royal law; but rest is Christ's brotherly gift.

Rest comes only to the learner who has Christ for his teacher.

Hints for Home Study.

1. Study the miracles which were done in Capernaum. How many?

2. Find all the instances in which Jesus directly addressed God as his Father: there are FIVE in all. John 11. 41; 12. 28; 17. 1; Luke 23. 34.

3. What customs are alluded to in these lessons? Was there any record of a city in the Old Testament that did repent at preaching?

4. What facts of Old Testament history find confirmation in Jesus's words?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Judgment.

In what cities did Jesus do the most of his miracles?

Why did he upbraid these cities?

What effect would such works have had on Tyre and Sidon?

When would those cities fare better than Bethsaida?

What doom did Jesus pronounce on Capernaum?

Under what circumstances might Sodom have remained?

2. Mercy.

For what hiding of knowledge did Jesus offer thanks?

Who are "the wise and prudent?" Prov. 26. 12.

To whom are these hidden things revealed?

What did the Father give to his Son?

Who only knows the Son?

By whom is the Father known?

What large company is invited to Christ? Golden Text.

To what are they required to submit?

What spirit did Jesus say he possessed?

What encouragement have we to exchange burdens?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That great privileges mean great responsibility?

2. That true wisdom is a gift of God?

3. That true repentance will bring rest to the soul?

Hints for Home Study.

Read the account of the destruction of Sodom.

Find what Ezekiel says about the destruction of Tyre.

QUESTIONS FOR YOUNGER SCHOLARS.

What cities did Jesus rebuke? The cities of Chorazin, Bethsaida, Capernaum.

Why did he rebuke them? They refused to repent and believe in him.

What had he done for them? Many mighty works.

What did he tell them? That God would surely punish them.

How would he punish them? More severely than he punished the wicked cities of the heathen.

Why would he do this? Because they had heard the Son of God and seen his wonderful miracles.

How will God judge each one of us at the last day? According to our advantages.

For what did Jesus thank the Father? For revealing his truth to plain, uneducated people.

Why did Jesus call them "babes"? Because they felt their weakness and need of strength and help.

Why will not the wise and great receive Jesus? They are satisfied with their own strength and knowledge.

Whom does Jesus call to him? (Repeat the GOLDEN TEXT.)

What is it that makes us weary and heavy laden? The burden of our sins.

How will all other burdens feel when Jesus takes away our sins? Easy and light.

Why does he want us to wear his yoke? Because it will make us happy.

Words with Little People.

The yoke of Jesus Easy and light.

The yoke of Satan Heavy and hard.

Which will you choose to wear?

THE LESSON CATECHISM.

[For the entire school.]

1. For what did Jesus rebuke the cities in which his mighty works were done? Because they did not repent.

2. Who are the only ones who know God? Those who learn from Christ.
 3. What is Christ's call in the Golden Text? "Come," etc.
 4. What is Christ's command? "Take my yoke upon you."
 5. What does Jesus say of his yoke? "My yoke is easy."

TEXTS AT CHURCH.

Morning Text.....
 Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Duties and Privileges in Christ.

I. REPENTANCE THROUGH OPPORTUNITY.

1. **Opportunity.** "Mighty works." v. 20.
 "Thy light is come." Isa. 60. 1.
 "Yet a little while." John 12. 25.
2. **Repentance.** "They repented not." v. 20.
 "Repent ye and believe." Mark 1. 15.
 "Repent and be baptized." Acts 2. 38.

II. KNOWLEDGE THROUGH HUMILITY.

1. **Humility.** "Revealed....unto babes." v. 25.
 "Chosen the foolish things." 1 Cor. 1. 27.
 "Become as little children." Matt. 18. 3.
2. **Knowledge.** "The Son will reveal." v. 27.
 "We spake the wisdom of God." 1 Cor. 2. 7.
 "It is given unto you to know." Matt. 13. 11.

III. REST THROUGH SUBMISSION.

1. **Submission.** "Take my yoke." v. 29.
 "Keep my commandments." John 15. 10.
 "Into captivity every thought." 2 Cor. 10. 5.
2. **Rest.** "Ye shall find rest." v. 30.
 "We....do enter into rest." Heb. 4. 3.
 "Ye shall find rest." Jer. 6. 16.

THOUGHTS FOR YOUNG PEOPLE.

Salvation.

1. Every person enjoys the opportunity of salvation. Not all may have the same opportunity, but all have some. We have our opportunity whenever a sermon is preached or an invitation is given. vs. 20, 21.
2. Our salvation requires of us repentance, which is a sincere forsaking of sin and a sincere turning to God. vs. 20, 21.
3. If we reject salvation we must expect a fearful dealing in the judgment-day. vs. 22-24.
4. The truths of salvation are received and understood by the humble more readily than by the great and distinguished. Comparatively few of the rulers, legislators, political leaders, and men of great wealth, are earnest Christians. v. 25.
5. Salvation comes to us only through Jesus Christ, the Son of God. v. 28.
6. Salvation lays upon us a light burden, but it brings a rich reward in its rest and peace. vs. 29, 30.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Review briefly the events of the last few lessons, and show where this address belongs in the life of Christ. Draw a map of the Sea of Galilee, and locate upon it the places named in the lesson.... We may teach this lesson under the Outline. I. Woe. II. Welcome.... I. The woes of Christ. 1. Wherefore. 2. Against whom. 3. What are they? 4. What result from them. II. The

welcome of Christ. 1. To whom. 2. On what conditions. 3. Giving what privileges... Show in the lesson the following traits of Christ: 1. Authority. 2. Wrath. 3. Foreknowledge. 4. Sympathy. 5. Humility.... The teachings of the lesson concerning salvation, as given in the Thoughts for Young People.... Another line of thought in the Analytical and Biblical Outline.... What duties are here prescribed?... What promises are here extended?

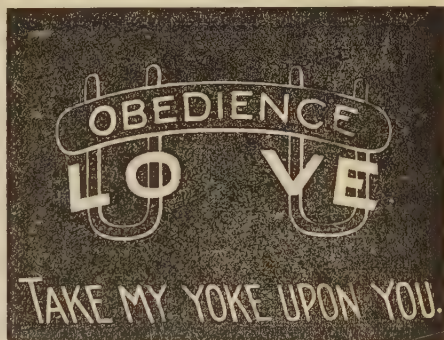
References. FREEMAN'S HAND-BOOK; Vers. 28-30: The yoke, 599.

Songs from the Epworth Hymnal.

70. Thou dear Redeemer.
95. The voice of free grace.
105. Weary of earth, and laden.
106. Come, said Jesus' sacred voice.
107. Hasten, sinner.
108. Jesus is calling.
116. Just as I am, O Lord.
117. There is a Friend.
159. Come unto me.
168. I heard the voice of Jesus.

Blackboard.

BY J. B. PHIPPS, ESQ.



The yoke of Christ is obedience, held by love. It is easy to wear, because love makes it so, and happiness and peace are yoke-fellows together.

Primary and Intermediate.

LESSON THOUGHT. *The Loving Invitation.*

At the top of the board print "Come unto me." Show a letter. Tell that it is such a letter as a little girl once received from her aunt. Read aloud an invitation to little May to come and stay at her aunt's home, with a promise of love and care. Tell that the home was very beautiful, and the aunt very kind and loving. Tell also that May had no good home and no loving care. Ask if children think May would want to go, and if she would be likely to love the kind aunt who gave her a safe, happy home.

Show the Bible. Tell that an invitation is sent to each one of us in this great Letter from our heavenly Father to come and find a happy home with him. Who will go? Who needs a strong Friend who can lead safely all through this life and across the river of death?

Make with square crayon a path leading upward. Print, "The Christ way." Make two straight marks at the beginning of the way to stand for a boy and a girl who heard the invitation, and said, "We will go to

Jesus." Put a letter by each mark to stand for the name of the child. Describe them as setting out very joyfully in this pleasant way, with hearts full of love for Jesus. Hark! they are singing, "Jesus loves me." Let ussing it too. [Sing first and last verses.] A little way along, make a mark for a stone. This is where Fred stumbles. What is the stone? It is Fred's quick temper. Little brother Harry ran off with Fred's cart and broke it, and then Fred was cross and spoke unkindly. Here is another stone over which Annie stumbled. Mamma said, "Stay by baby till I come back." But Lulu came and teased her to come out among the flowers, "just a minute," and Annie's stone is named "Disobedience." [Other similar illustrations may be given if time allow.] Teach that Fred and Annie are really in the way, but self and Satan put upon them a burden of sin and sorrow. Only Jesus can take it off and keep it off. Make outline of a yoke. Satan's yoke is heavy. If we wear it, our hearts are heavy and sad. Jesus says, "Wear my yoke." Show that the yoke



means obedience and service. Print, "My yoke;" below, "easy," and "light." Show how love would have helped Fred keep back the quick words, and would have kept Annie from disobeying. Above the other words print, "Love makes."

Teach that this way grows easy,

just as we let Jesus help us over the hard places, and do not close without showing the simple way into this path. the way of prayer and faith in Jesus.

Lesson Word Pictures.

O Chorazin and Bethsaida, what scenes of beneficent power were witnessed in thy streets! A blind man leaning on his staff slowly felt his way out of his cheerless home into the morning light. It was no dawn of the day to him. He lived in a deep, unbroken shadow. Some one came to him, laid pitying hands on eyes that had never seen, and when he opened them he saw his first vision—the sympathetic, compassionate face of Jesus. A leper outside the homes where lived father, mother, child, kindred, friends, heard amid the gloomy surroundings of his exiled life the tramp of passing feet in the highway. The great, eager throng surrounded one whom the sick had welcomed as the wonderful Healer. "Cry, 'Un-

clean!'" is the harsh bidding of a man in the highway. O, no, the leper has another cry to-day! There he stands and he pleads for cleansing. He reaches out his arms—a leper's arms—and supplicates. And Jesus stayed the great procession, went to him, touched him, and took away the curse of the leper forever. But where is the lame that used to hobble past the homes of Chorazin and Bethsaida? You could have tracked him one day from his home to the multitude following Jesus. There you lost him. The crutch he leaned on you picked up at the road-side. You could have tracked the footsteps of Jesus through the land by the empty couches of the sick, the cast-off fetters of demoniacs, and the forsaken crutches of former cripples. You will find the owner of this abandoned and now worthless stick in the procession following Jesus. He walks, he runs, he leaps, he shouts for joy. Chorazin and Bethsaida, if two other cities, Tyre and Sidon, had seen the shadow of the great Healer in their streets they would have forsaken their idols. They would have vested themselves in garments of black. They would have strewn ashes upon their heads. They would have dropped upon the ground. Penitent, humbled, they would have sat there till forgiven. Capernaum, you, too, saw wonderful works in your streets—the lame walking, the blind seeing, the lepers cleansed. A wild, savage cry echoed one day around your homes. People fled from the madman driven by the devil. One did not flee. In the strength of love he met the demonized. He drove away the foul master. He brought into liberty the unwilling slave. He bound that poor soul by the fetters of love in glad captivity forever. Capernaum, you saw even greater triumphs. You heard the Truth as well as saw its testimonials. Out of the bondage of sin you saw the tempted and the sin-enthralled led into a life of freedom and faith. If Sodom could have heard that Voice, how it would have snapped its fetters of appetite, and found in Him the joy of a life redeemed and without end. But hark! The Saviour prays. How reverent and grateful that Voice when going up to God in prayer! He speaks to the multitude. How sympathetic and winning that Voice when calling to man! He sees the yoke of sin, of sorrow, of a law that is impossible, laid upon souls! He calls to this flock thus burdened. Out from under their broken yokes they run to him. Under the easy burden of faith, under the gentle yoke of his love, what sweet and endless rest they find!

A. D. 28.]

LESSON IX. JESUS AND THE SABBATH.

[Nov. 27.

Matt. 12. 1-14. [Commit to memory verses 10-13.]



1 At that time Jesus went on the sabbath day through the corn; and his disciples were a hungered, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was a hungered, and they that were with him;

4 How he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, That in this place is one greater than the temple.

7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth: and it was restored whole, like as the other.

14 Then the Pharisees went out, and held a council against him, how they might destroy him.

General Statement.

In the earlier part of Christ's ministry in Galilee, perhaps soon after the visit to Jerusalem when he healed a cripple at the pool of Bethesda, two events took place which showed his supreme claim as a legislator over God's Church and his views of the Sabbath-question. He was walking with his disciples home from the Sabbath morning worship of the synagogue, probably at Capernaum. Their way led through the ripe fields of grain, and as the worship took place before breakfast, the disciples became hungry, and ate of the heads of grain, rubbing them in their hands as they walked. The Pharisees were at hand, watchful to note any infraction of the rabbinical rules, and they at once accused Christ of sanctioning in his disciples disobedience to "the law," which in that case was not the word of God, but the traditions and precedents of

the scribes. Jesus met them by a reference to the Old Testament, set forth the true principle of Sabbath-keeping, and claimed for himself an authority as high as Moses, who made the law, and a sanctity greater than that of the temple itself. Another event of similar character took place on a subsequent Sabbath in the synagogue. A man stood by with a withered arm. Knowing their thoughts, Jesus first asked whether it was better to save a life or to destroy it on the Sabbath. He was doing one and they were trying to do the other. He bade the man stretch out his hand. He obeyed, and in a moment it was restored to strength. The miracle, however, only intensified the hate of the Pharisees and caused them to plot more earnestly for his destruction.

Explanatory and Practical Notes.

Verse 1. At that time. During the period of Christ's labors in Galilee. It was before the last lesson, and perhaps soon after the second passover of his ministry. **On the Sabbath-day.** The Jewish Sabbath, answering to Saturday. The observance of "the Lord's day" grew up after the resurrection of Christ. **Through the corn.** Not Indian corn, or maize, but wheat, or grain in general. **His disciples were a-hungred.** They were probably on their way from the morning prayers at the synagogue, which were observed before breakfast, according to rabbinical law. **To pluck the ears of corn.** There were no fences, and the disciples could easily pick the handfuls of grain as they hung over the path. This was permitted both by custom and by Israelite law, Deut. 23. 25. **And to eat.** As Luke's gospel adds, "rubbing them in their hands."

2. The Pharisees. This event took place before the Pharisees had assumed an attitude of open opposition to Christ. **Saw it.** They were on hand as watchers and as critics, to find fault if possible. **That which is not lawful.** The objection was not to the walking, for that was probably within the limits of "a Sabbath day's journey;" nor to the taking of the grain, nor to the eating; but to their plucking the ears on the sabbath, because that was a kind of reaping; and rubbing them, for that was a kind of threshing.

3. Have ye not read. The account is in 1 Sam. 21. 1-7. **What David did.** David was the glorified ideal of an Israelite, to the Jewish mind; and hence his example would carry great weight. **They that were with him.** That others were with David at the time is evident from 1 Sam. 21. 4.

4. Entered into the house of God. The tabernacle, which was then standing at Nob, in the tribe of Benjamin. **Did eat the show-bread.** "The bread of the presence," twelve cakes of unleavened bread which were kept upon the table in the holy place; and when replaced by fresh loaves were eaten by the priests. See Lev. 24. 1-9. **Not lawful for him to eat.** Christ here defends the act, and intimates that a ceremonial institution is to be set aside by a necessity. But we may not make necessities out of things unnecessary, and then set aside divine institutions.

5. The priests in the temple profane the Sabbath. By requirement of the law, the priests did what would be under other circumstances a profanation of the Sabbath. They killed, flayed, and burned the sacrifices, and baked the show-bread. **Are blameless.** Because the greater commandment of worship set aside the other commandment of Sabbath observance. One of the sayings of the rabbis was, "There is no Sabbath-keeping in the temple."

6. But I say unto you. Other teachers quoted precedent and authority; but Jesus invoked no name higher than his own. **One greater than the temple.** Jesus Christ was greater than the temple, because the temple was his house reared to point men to him; because all its types and sacrifices were fulfilled in him, and because he on the earth was the embodied presence of God, since God dwelt in him. If he considered the conduct of his disciples right, that was a higher sanction than even David's. (1) *What Christ was we may be, temples of the Holy Ghost.*

7. If ye had known. These Pharisees read the letter, but failed to apprehend the spirit, of the Scriptures. **I will have mercy, and not sacrifice.** A quotation from Hosea 6. 6. It did not mean that sacrifices should be abolished, and good works take their place, but that deeds are more important than ceremonies, and that forms are utterly worthless without character. In the language of to-day, it would mean that going to church will not excuse cheating in business; nor giving to missions make amends for grinding the poor. This was a direct thrust at the Pharisees themselves. See Matt. 23. 14, 23, 25. (2) *Let us obtain hearts of godliness, and then as far as possible observe the outward forms of religion.*

8. The Son of man. A name often applied by Jesus to himself, and calling attention to himself as the representative man, the head of the new race, the second Adam. **Is Lord.** Thus calmly does he claim an authority far above that of Moses, who gave the law but never claimed to have established it. (3) *How high must he be who outranks the greatest of the prophets?* **Of the Sabbath day.** He has the right to affirm its authority, to state its principles, and to prescribe the methods of its observance. Notice that Jesus neither at this nor at any other time se. he Sabbath aside. (4) *The spirit of the Sabbath is more important than the form of its observance.*

9, 10. He went into their synagogue. This was on another Sabbath, probably a week later. **His hand withered.** This miracle is related by the first three gospels. Compare this account with Mark 3. 1-6 and Luke 6. 6-11. (5) *Do we not see in our churches many hands too withered to work for God? Is it lawful to heal on the Sabbath?* The question may seem to us frivolous, but learned Jewish rabbis had ruled that a man might not take medicine and that a dislocated bone could not be set on the Sabbath. **That they might accuse him.** They wished to find ground for an accusation of Sabbath-breaking. (6) *Is this the right spirit in which to come to the house where God is worshipped?*

11, 12. He said unto them. Before working the miracle, he commanded the man to stand forth, and then asked the spectators, "Is it lawful to do good on the Sabbath days, or to do evil? to save life or to kill?" He was doing one, and they were trying to do the other. **What man shall there be.** The use of this illustration shows that whatever the rabbis in their cloisters might say, the people were wont to protect their dumb beasts on the Sabbath. **A man better than a sheep.** And hence we should do more for him than for a beast. (7) *The Gospel of Christ shows and ennobles man's dignity. It is lawful to do well.* We may use the Sabbath, then, for works of mercy as well as those of necessity and of religion.

13. Stretch forth thine hand. The man was called upon to do what he seemed incapable of doing. (8) *Just so the sinner is called upon to believe his sins taken away.* **He stretched it forth.** In the attempt, trusting in Christ and obeying his command, he found power. (9) *Let the withered hands in our churches reach out in action and they will find power to work.* **It was restored whole.** The cure was without any

action which even by rabbinical rules could be construed into a violation of the Sabbath.

14. Held a council against him. This was not a meeting of the Sanhedrin, or supreme council, but an

informal gathering of Christ's enemies, held to plan their operations for his destruction. They hated him, and were ready to stoop to any act which would enable them to break his influence with the people.

HOME READINGS.

- M.* Jesus and the Sabbath. Matt. 12. 1-14.
Tu. Moses and the Sabbath. Exod. 16. 22-31; 20. 8-11.
W. Nehemiah and the Sabbath. Neh. 13. 15-22.
Th. The true Sabbath. Isa. 58. 1-14.
F. The Sabbath at Philippi. Acts 16. 10-18.
S. The Sabbath in Patmos. Rev. 1. 1-20.
S. A psalm for the Sabbath. Ps. 92. 1-15.

GOLDEN TEXT.

It is lawful to do well on the sabbath days. Matt. 12. 12.

LESSON HYMN.

Saviour! thy dying love
 Thou gavest me,
 Nor should I aught withhold,
 Dear Lord, from thee;
 In love my soul would bow,
 My heart fulfil its vow,
 Some offering bring thee now,
 Something for thee.
 Give me a faithful heart—
 Likeness to thee—
 That each departing day
 Henceforth may see
 Some work of love begun,
 Some deed of kindness done,
 Some wanderer sought and won,
 Something for thee.

TIME.—23 A. D.

PLACE.—Journeying and in Galilee.

RULERS.—Same as in Lesson I.

DOCTRINAL SUGGESTION.—The Sabbath.

QUESTIONS FOR SENIOR STUDENTS.

1. Keeping God's Day.

What was the great command about the Sabbath?
 What things were permitted to be done on the Sabbath by Moses's law?

Had the Jews always been as particular as at this time about keeping the Sabbath?

What principle did Jesus lay down to govern Sabbath observance?

Why did Jesus allude to this act of David?

What is the argument which ends in ver. 6?

How did Jesus, as recorded by Mark, say the same thing in still plainer words?

What is the charge made against the Pharisees in ver. 7?

Does the interpretation of Jesus make our modern Sabbath-breaking allowable?

2. Doing God's Work.

What is it to do God's work?

What was the purpose of the Pharisees in thus watching him concerning the Sabbath?

Is a religion of mere negation acceptable to God?

What is the value of the Sabbath?

What is meant by "I will have mercy, and not sacrifice?"

What was the work for which Jesus had come?

How did the withered hand afford him opportunity to do his work?

What are the works of God in our day?

How far can one go in doing work on the Sabbath in order to carry on God's work?

Practical Teachings.

One may work on the Sabbath to relieve human want, or to aid a suffering creature who is helpless, or to heal a man who is sick.

"Blessed are the merciful."

One should never make a case of necessity in order to gratify a selfish want.

Railroad travel, for simple convenience, can hardly be necessary.

Whatever leads away from Christ is Sabbath-breaking.

Jesus did not give needless offense by healing the man with the withered hand. He did no work. He only spoke.

We ought to be careful not to give offense, even where we do not think there is sin for ourselves.

Buying a Sunday newspaper on Sunday is neither a work of love, mercy, nor necessity.

Hints for Home Study.

1. Go back to the events which occurred about the same time with these events, and get the whole story fresh before you.

2. Study out the historical allusion to David.

3. Find all the instances of Sabbath observance which the Scripture mentions.

4. Find out how men could go through fields of corn on a journey and not be trespassing.

5. Find the ways in which the priests had to break the Sabbath.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Keeping God's Day.

Where was Jesus walking on the Sabbath day?

What did his disciples do?

What charge did the Pharisees make against them?

Whose example did Jesus quote in defense?

To what act of David did he refer?

What legal temple service did he cite?

What comparison did he then make?

Of what precept were the Pharisees ignorant?

What injustice had their ignorance caused?

For whom did Jesus claim lordship over the Sabbath?

2. Doing God's Work.

Where did Jesus then go?

What sufferer did he there find?

What tempting question did the Jews ask?

With what merciful phrase of the law did Jesus reply?

What question about values did he ask?

From this, what conclusion did he draw?

What command did he give?

What miracle at once followed?

What plot grew out of this good work?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the Sabbath was meant to be a blessing to man?

2. That acts of mercy are always lawful?

3. That prejudice blinds people to the truth?

Hints for Home Study.

Find how many times the Jews accused Jesus of breaking the Sabbath.

Find how many miracles Jesus wrought on the Sabbath day.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus walk with his disciples on the Sabbath day? **Through the open corn-fields.**

What did the disciples do? **They gathered the ears of corn and ate them.**

Who found fault with them? **The Pharisees.**

How did Jesus defend them? **He said they had not done wrong.**

What did he tell the Pharisees? **That they would not have accused the disciples of sin if they had kept the law in their hearts.**

What did he declare? **That he was Lord and Master of the Sabbath.**

What had they no right to do? **To judge his actions.**

Where did Jesus go to preach on another Sabbath day? **In the Jewish synagogue.**

Who was there? **A man with a withered hand.**

What did the Pharisees ask him? **If it was right to heal on the Sabbath day.**

What did Jesus ask them? **If it was right to help a sheep out of a pit on the Sabbath day.**

How did he then question them? **Whether a man was not more worthy of help than a sheep.**

What did he tell them? **Repeat the GOLDEN TEXT.)**

What did he then do? **He healed the man with the withered hand.**

How did the Pharisees feel toward him? They hated him, and planned to kill him.

Words with Little People.

Sunday was given to be a help and a joy to you. Do you remember it as "God's day," not to be used like other days?

Would you rather use it as you do the other days?

Do you ever want to spend it in selfish or worldly pleasure?

"Remember the Sabbath day, to keep it holy."

THE LESSON CATECHISM.

[For the entire school.]

1. Of what did the Jews accuse Jesus? **Of breaking the Sabbath.**

2. What did Jesus tell them? **That he was Lord of the Sabbath.**

3. What did Jesus say of the Sabbath in the Golden Text? **"It is,"** etc.

4. What good works did Jesus do on a Sabbath? **He restored a withered hand.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Aspects of Christ.

I. HIS TACT.

Have ye not read. v. 3.

"It is written." Matt. 4. 4.

"The sword of the Spirit." Eph. 6. 17.

II. HIS GREATNESS.

One greater than the temple. v. 6.

"In him dwelleth.... the Godhead." Col. 2. 9.

"His name.... God with us." Matt. 1. 23.

III. HIS INSIGHT.

Known what this meaneth. v. 7.

"Justice.... more acceptable." Prov. 21. 3.

"To do good.... forget not." Heb. 13. 16.

IV. HIS AUTHORITY.

Lord even of the Sabbath. v. 8.

"This is my beloved Son." Matt. 3. 17.

"Far above all principality." Eph. 1. 21.

V. HIS MERCY.

Lawful to do well.... Sabbath. v. 12.

"Himself.... bare our sicknesses." Matt. 8. 17.

"Borne our griefs." Isa. 53. 4.

VI. HIS POWER.

Stretch forth thine hand.... whole. v. 13.

"The mighty God." Isa. 9. 6.

"God anointed Jesus.... with power." Acts 10. 38.

THOUGHTS FOR YOUNG PEOPLE.

The Sabbath under the Gospel.

1. The Christian has a Sabbath, for we find the principle of the Sabbath throughout the Bible, and in no place do we find it annulled.

2. The Christian Sabbath is not a Jewish Sabbath, with minute regulations made by man, but with its laws laid down by him who is Lord of the Sabbath.

3. We see here by what the Sabbath is designed; for worship. Christ went to the synagogue on the Sabbath, and we should go to the church.

4. We see that necessary duties may be done on the Sabbath. We must be careful, however, not to consider any thing necessary which is only convenient and desirable.

5. We see, too, that works of mercy may be done on the Sabbath. We may help those in trouble and aid the sick upon the Lord's day.

Herean Methods.

Hints for the Teachers' Meeting and the Class.

Explain *corn*, *Pharisees*, *what David did*, *show-bread*, *priests profaning the Sabbath*, *synagogue*, *withered hand*, etc.... Tell the two stories of this lesson in your own language, without the text, combining the accounts in all the gospels.... Let the class state wherein your account varies from the one before us.... Three topics are in this lesson, the Sabbath, the Saviour, and the Withered Hand.... Concerning the Sabbath, state, 1) The Jewish idea. 2) The Christian idea. 3) What should be done. 4) What should not be done. 5) In what ways is the Sabbath most frequently violated now?... Avoid minute and fruitless discussions about details, but seek principles.... Concerning the Saviour notice the aspects of Christ in this lesson, as given in the Analytical and Biblical Outline.... The withered hand may be a fruitful topic. 1) Are there no withered hands in our synagogues? 2) What made them withered? 3) How may they become strong?

References. FREEMAN; Ver. 1. Free corn for the hungry, 660.

Songs from the Epworth Hymnal.

12. Lord, this day thy children meet.

17. Again as evening's shadow falls.

31. My Sabbath-song.

32. Sabbath home.

33. O day of rest.

36. This is the day of light.

131. I am trusting, Lord, in thee.

158. A wonderful joy.

238. Awake, my soul.

242. The Lord into his garden comes.

253. Rescue the perishing.

Primary and Intermediate.

LESSON THOUGHT. *Keeping the Lord's Day.*

Recall the Yoke lesson. Ask which is the easier, Satan's or Christ's yoke? See who can tell of what the yoke is a symbol. Who is always ready to help over the hard places in the way to heaven? Give short drill on the ten commandments, giving special emphasis to the fourth. Recall briefly the six days of creation, and tell how God rested on the seventh day, and then made a law that man should rest too on that day. Tell that this lesson shows what Jesus thought about the Sabbath.

JESUS AND HIS DISCIPLES.

Tell that there were no roads like ours in the country where Jesus lived. People walked through the fields, and if grain or fruit were growing they had a right to take all they wanted to eat.

One day Jesus and his disciples were walking through a field of corn. It was the Sabbath day. They were hungry, and they gathered corn and ate it. Was this wrong? No; God wants us to take food to keep our bodies well, so that we can serve him. He made our bodies, and he made food for them. We must not eat simply to please ourselves, but we may enjoy our food, for God has made us to enjoy good things which he has made.

JESUS AND THE PHARISEES.

Ask what kind of people the Pharisees were. Show some kind of fruit, fair outside, but decayed inside.

Tell that the Pharisees were like this fruit. They made their outside actions fair, but the heart was bad. They hated Jesus and were glad of an excuse to find fault with him. They said he broke the Sabbath by picking the corn. Jesus taught them that he was greater than the law, for he was the God above the law. The Pharisees looked upon the temple as holy, but Jesus said he was greater than the temple. Show that Jesus wants to teach us that God looks at the heart more than at the actions. He wants us to please him more than to follow a rule of action. Then Jesus showed that God is pleased to have us do good to bodies as well as souls on his day.

JESUS AND THE WITHERED HAND.

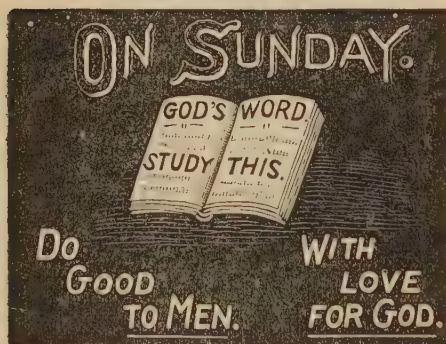


Talk about the hand, its uses, etc. Jesus went into the synagogue when he had finished speaking, and found a man with a hand which he could not use. Jesus told the man to stretch it out, and it was made strong like the other *at once*. Jesus showed by this that it is right to help people on the Sabbath. We

keep the Sabbath best by learning about God, and helping others to see him through our kind deeds.

Blackboard.

BY J. B. PHIPPS, ESQ.



The diagram on the blackboard is self-explanatory. It is lawful to do well on the Sabbath day, not in worldly pleasure, but in that which is well pleasing to Christ. It is a day for especial study of God's word, and on this day we may do good to men, with love to God.

Lesson Word-Pictures.

The stillness of the Sabbath is in all the fields. It is the hush of God's holy day every-where under the blue, peaceful skies. Even the corn in the field seems to acknowledge this restraint, and its blades rustle less boisterously in the wind. But who are these, threading the shining mazes of the corn? That one ahead is the Master. Behind him wearily walk the disciples. How faint they are with hunger! Would it harm the Sabbath sanctity if they reached out their hands, plucked a few ears of corn, and satisfied the sharp cravings of appetite? Jesus does not forbid them, and they pluck and eat. But hark! Beyond the softly rustling field of corn can you not hear voices? The disciples look up. Outside the corn is a group of sharp-eyed Pharisees. I wonder if they have just been saying their prayers and still display their pompously worn phylacteries? However, with all their formidable array of Sabbath piety, they confront the Saviour. They bring to a halt

the guilty disciples, still wiping their mouths after their unhallowed feast. O, the shame of it! the Pharisees think. They remonstrate. The two groups face one another. What indignation burns within the Saviour and flashes out of his searching eyes! Have not these bigots read about David? There he was, hungry David with his hungry men, presenting himself before Abimelech, the priest, and asking for bread. Only hallowed bread is there, piled up before the Lord, but it is good for hungry men in such sore straits; and see them going away and feeding on God's bounty! Had the Pharisees forgotten that? Could they not in thought see also the priests gliding busily about the temple, hurried by Sabbath work and yet without blame? One of greater majesty than the temple is here to-day. Would they not respect his opinion? From the corn-field Jesus has passed to the synagogue. The people have gathered. The scribes and Pharisees have come in. The officers of the synagogue, the congregation, all are in their places. But do you notice that poor fellow at the right, that has a hand seemingly of very little use to him? Poor, shrunken, withered, helpless hand! Who can heal it? "I suppose that man who has come with his Sabbath-breakers will want to try his magic on that hand," whispers one Pharisee to another. "Let us test him," is the answer; "we may find a chance to charge him with law-breaking." "Is it lawful to heal to-day?" they are asking in a querulous tone. How the synagogue instantly hushes to catch the Saviour's reply! How earnestly the man with the withered hand listens! Then comes that scene which the Saviour sketches, a poor, bruised, bleating lamb, down in a pit, on the Sabbath. Would they refuse to take him out? Is not this man of more value than any sheep? "Stretch forth thy hand!" the Saviour cries. How his command rings through the synagogue! All are so eager. Now they are rising to catch a look at that withered hand. Will it, can it be lifted? Ah, there it comes from its humble, helpless place at the man's side—up higher, yes, stretched forth! Yes, a whole hand! "Glory to God!" we seem to hear uttered on every side. All in the congregation rejoice. All? No! See those hypocrites, those Pharisees, sneaking out to a consultation. There they plot to take the great Healer's life.

LESSONS FOR DECEMBER, 1887.

- Dec. 4. Parable of the Sower. Matt. 13. 1-9.
- Dec. 11. Parable of the Tares. Matt. 13. 24-30.
- Dec. 18. Other Parables. Matt. 13. 31-33, and 44-52.
- Dec. 25. Fourth Quarterly Review.

A Word About Seed.

BY DUX.

ALL we have to do with "the seed which is the word of God" is to plant it and water it. We can no more put the life into it than we can impart the living principle to seeds for the garden which we may whittle out with a penknife.

A missionary in China, riding one day on a river boat, observed an intelligent-looking Chinaman near him reading a New Testament. Entering into conversation with him, he learned that he had at one time lived in San Francisco, where he had learned to read the Bible, and that now, in his native land, he was not only reading it himself, but gathering his friends and neighbors around him to teach them

from the "Jesus Book." Later, the missionary visited San Francisco, and in the Sunday-school where the Chinaman had been taught told the story of the zealous native worker, who was letting his light shine in a dark place.

The faithful teachers in the Chinese school were greatly surprised to learn that this one of their pupils, who had shown no signs of interest in their teaching beyond a desire to read the English language, had become a Christian! They had sowed the seed in faith and love, and now, from the far distant land, came the inspiring assurance that it had not been in vain. The life was in the seed, and therefore it had to grow!

You get tired, sometimes, do you not, fellow teacher? It really seems as though the seed would never take root and begin to grow. The "birds of the air" seem to be always present, ready to bear it away. How many times you have almost stayed your hand, with the old question unbelief is ever near to intrude, "Cui bono?"

Take heart. The life is in the seed, not in you, nor yet in the soil to which you commit it. Only do you sow it, patiently, hopefully, with watchful care and prayer, and expect the sure return.

"Heat, cold, and moist and dry,
Shall nurture and mature the grain
For garners in the sky."

What if no messenger from a distant shore ever come back to tell you that the wayward boy or girl for whom you have labored and prayed has in turn become a seed-sower? Trust that to the Lord of the harvest. The vineyard is his. The seed is his. Our part is to sow, to water with prayer, and to wait in hope!

Lord Shaftesbury.

THERE was in the household a faithful old servant, Maria Millis, who had been maid to young Ashley's mother when she was a girl at Blenheim, and who was now retained as housekeeper. She was a simple-hearted, loving, Christian woman, faithful in her duties to her earthly master, and faithful in her higher duties to her heavenly Master. She formed a strong attachment to the gentle, serious child, and would take him on her knees and tell him Bible stories, especially the sweet story of the manger at Bethlehem and the cross of Calvary. "It was her hand that touched the chords and awakened the first music of his spiritual life. Although not yet seven years of age, there was in his heart a distinct yearning for God; and to her he was indebted for the guidance and the training under which the longing of his heart was ultimately developed into a settled and intelligent faith. She taught him a prayer—the first prayer he ever learned; a prayer which he never omitted to use through all the trying days that were soon to come upon him. And in his old age, especially in times of sickness, he very frequently found himself in his prayers repeating these simple words."

It is much to be regretted that the words of this

prayer were never recorded, though the good earl shortly before his death promised to write it down. But we are able, from another source, to supplement Mr. Hodder's narrative by the following touching extract from a letter of the earl's to a friend, telling the story of this faithful servant:

"My daughter has asked me to tell you something about the very dear and blessed old woman (her name was Maria Millis) who first taught me in my earliest years to think on God and his truth.

"She had been my mother's maid at Blenheim before my mother married. After the marriage she became housekeeper to my father and mother, and very soon after I was born took almost the entire care of me.

"She entered into rest when I was about seven years old; but the recollection of what she said and did and taught, even to a prayer that I now constantly use, is as vivid as in the days that I heard her.

"The impression was, and is still, very deep that she made upon me; and I must trace, under God very much, perhaps all of the duties of my later life to her precepts and her prayers.

"I know not where she was buried. She died, I know, in London; and I may safely say that I have ever cherished her memory with the deepest gratitude and affection. She was a 'special providence' to me."

Her biographer adds the interesting fact that "In her will Maria Millis left him her watch, a handsome gold one, and till the day of his death he never wore any other. He was fond, even to the very last, of showing it, and would say, 'That was given to me by the best friend I ever had in the world.'"

Of his school life, as we have hinted, the record is indeed painful. He was sent to the Manor House, Chiswick, at the age of seven. Whatever such schools may be now, they were at that time "hotbeds of every kind of evil and mischief, where bullying and many other forms of cruelty were permitted, if not encouraged—where night was right, and the lives of weak and timid boys were made almost intolerable." It was so in young Ashley's case. A fragment written by him gives the following shocking picture of boarding-school life:

"At seven, went to school—a very large one at Chiswick. Nothing could have surpassed it for filth, bullying, neglect, and hard treatment of every sort; nor had it in any respect any compensating advantage except, perhaps, it may have given me an early horror of oppression and cruelty. It was very similar to Dotheboys Hall."

Even in old age he would say, "The memory of that place makes me shudder; it is repulsive to me even now. The place was bad, wicked, filthy, and the treatment was starvation and cruelty."

One wonders that "the grain of grace" planted in his heart by the faithful domestic was not totally destroyed. But his biographer tells us:

"Throughout the five years during which he remained at the Manor House he persevered in his

habit of praying and reading the Bible, despite the sneers and opposition of his fellows; and he never forgot the lessons he had learned from Maria Mil-lis."—*Day of Days*.

Science and Revelation.

At the annual meeting of the Victoria Institute, or Philosophical Society of Great Britain, held in London in the later part of July of this year, an address was delivered by the recently elected President, Professor G. G. Stokes, the President of the Royal Society. In the course of this address he made the following remarks on the subject of the relations of science and revelation :

"The institute fully recognized that between science, rightly understood, and revelation, rightly understood, there was no opposition; if an apparent discrepancy should arise, we had no right, on principle, to exclude either in favor of the other; for however firmly convinced we might be of the truth of revelation, we must admit our liability to err as to the extent or interpretation of what is revealed; and however strong the scientific evidence in favor of a theory might be we must admit that we are dealing with evidence which in its nature is probable only, and it is conceivable that wider scientific knowledge might lead us to alter our opinion. Again, it was impossible for the bulk of our populations to weigh the evidence of what are stated to be the conclusions of science, they take them on trust; and if scientific conjectures are represented to them as the conclusions of science they are predisposed, knowing what science had done, to accept them as true. It is quite possible a stumbling-block might thus be placed in the way of religious belief, for though the fundamental idea of the unity of truth involved, as an axiom, the absence of antagonism between true science and revelation, yet we had no such guarantee respecting scientific conjecture. As dangers arose from a separation of science from revelation, and an ignoring of one of the two modes of arriving at truth, these dangers were best guarded against by recognizing both as coming, in different ways, from the Author of our being."

A Miracle.

Two men were talking of miracles.

"Well, you may say what you please," said one; "I, for my part cannot believe that God would first impose laws on nature and then go on to violate his own laws. What would be the use of making them if they are to be so easily set aside?"

"I dinna ken, sir, what God may do, or what he winna do," said the Scot, very reverently. "But I don't regard a miracle to be a violation o' the law o' nature; there is nae violation o' the laws o' nature, or rather the laws o' God, that I ken, save the wicked actions o' wicked men."

"And what then," asked he, "do you make a miracle to be?"

"I regard it to be merely such an interference wi' the established cause o' things as infallibly shows us the presence and the action o' a supernatural power. What o'clock is it wi' you, sir, if you please?"

"It is half-past twelve exactly, Greenwich time," replied he.

"Weel, sir," said the Scot, pulling a huge old timepiece from his pocket, "it is ane o'clock wi' me. I generally keep my watch a little forward, but I have a special reason the noo for setting my watch by the railways, and so ye see I'm turning the hands o' it round. Noo wad ye say that I hae violated the laws o' the watch? True, I hae done what watchdom wi' a' its laws could not hae done for itself, but I hae done violence to nane o' its laws. My action is only the interference o' a superior intelligence for a suitable end. But I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe; instead o' moving o' the hands, say God acting worthily o' himsel', and ye hae a' that I contended for in a miracle—that is, the unquestionable presence o' a mighty hand working the divine will. And if he sees fit to work miracles who can hinder him? What can hinder him? He has done it oftener than once or twice already, and who dares say that he'll no get leave to do it again?"

Is there a better illustration of a miracle than this of the old Scotchman's?—*Home Words*.

Too Many Grades.

We receive frequent communications asking for another grade of lesson helps between the Intermediate and the Little Pilgrim, while some want another grade for children who cannot read at all, and others would squeeze in another somewhere between the Bible class and teachers' meeting. Some publishers, who have not much else to offer, have printed the lesson text on papers of various colors, and added some observations and stories, calling each color a "grade."

It is quite time for intelligent Sunday-school workers to enter a protest. Three grades, with a separate publication for teachers, are certainly sufficient. It is hardly respectful to teachers to imply that they have no capacity to adapt Scripture lessons to their classes, or to scholars to imply that all in a class are on exactly the same level of attainment and ability. Teachers who cannot treat the lesson effectively with the helps now provided would not be benefited by further efforts of editors to chew their food for them. We should not be surprised to see one grade for the mission school and another for the church school, one for the Christian and another for the unconverted, one for boys and another for girls—and so on, with hymns, prayers, and collection envelopes for each. We protest against making the study of the Bible ridiculous.—*Pilgrim Teacher*.

Thoughts for the Quiet Hour.

—Thou seekest to pray in a temple: pray in thyself. But first, be the temple of God.—*Augustine.*

—God is a kind Father. He sets us all in the places where he wishes us to be employed; and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what he wants us to do; if we either tire ourselves or puzzle ourselves it is our own fault.—*Ruskin.*

—A world waiting for every man to help on its salvation by making his own life a victory, not a defeat.—*L. M. Alcott.*

—Injuries should be written in dust, kind actions in marble.—*Dr. Calamy.*

—Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand.—*Curlye.*

—O God, thou hast revealed more than we can know, enough to make us happy; teach me a sober knowledge and a contented ignorance.—*Bishop Hall.*

—As every thread of gold is valuable, so is every minute of time; and as it would be great folly to shoe horses, as Nero did, with gold, so it is to spend time in trifles.—*Mason.*

—For the Infinite has sowed his name in the heavens in burning stars, but on the earth he has sowed his name in tender flowers.—*Richter.*

—There is such a difference between coming out of sorrow, merely thankful for relief, and coming out of sorrow full of sympathy with and trust in Him who has released us!—*Phillips Brooks.*

—Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.—*George Herbert.*

—Since you can bear with your own, bear with other men's failings too.—*Spanish Proverb.*

—We must see and get acquainted with our sins if we expect to correct them. Those who conceal them from others generally conceal them from themselves, and do not consider them sufficiently hidden if they themselves see them; they withdraw and disguise them from their own consciences.—*Montaigne.*

—If thou wouldst be informed what God has written concerning thee in heaven, look into thine own bosom, and see what graces he has wrought in thee.—*Fuller.*

—The desire to please God is a continual prayer.—*John Wesley.*

—Let the ground of all thy religious actions be obedience, examine not why it be commanded, but observe it because it is commanded. True obedience neither procrastinates nor questions.—*Quarles.*

—Do not wait till you be holy ere you cast your confidence on the Saviour, but cast your confidence on him now, and you shall be made holy.—*Dr. Chalmers.*

—The talent of success is nothing more than doing what you can do well without a thought of fame.—*Longfellow.*

—The best men doing their best
Know peradventure least of what they do;
Men usefulest i' the world are simply used;
The nail that holds the wood must pierce it first;
And He alone who wields the hammer sees
The work advanced by the earliest blow.

—*Mrs. Browning.*

—Mind not much who is with thee, or against thee; but endeavor and take care that God may be with thee in every thing thou doest.

—There is that which one can communicate to another and make himself the richer; as one who imparts a light to another has not therefore less light, but walks henceforth in the light of two torches instead of one.—*Dr. Trench.*

At Home.

.... A correspondent writes: "I am glad for what you have said in the SUNDAY-SCHOOL JOURNAL about the Bible in our literary institutions. Give the facts publicly. To the list you have already given you may add the Baker University, Baldwin, Kansas; the Rev. H. A. Gobin, D.D., president. We gladly comply with our correspondent's request. The list of Methodist Episcopal literary institutions in which the Bible is used as a text-book in the regular course of study is, as far as we have it, as follows: Wesleyan Academy, Wilbraham, Mass.; Central Tennessee College, Nashville, Tenn.; Clark University, Atlanta, Ga.; East Maine Conference Seminary, Bucksport, Maine; and Baker University, Baldwin, Kansas. If there are any others we shall be glad to report them as soon as we learn their names.

.... There are many places where a "Children's Hour" might be held on an afternoon during the week, between January and May. Such a meeting should be held in courses of ten or twelve sessions, followed by a vacation, rather than as a regular weekly meeting through the year. The programme should consist of singing, prayer, a short lesson, a talk on some aspect of character or religion, and some interesting exercises by the children, as declamations, piano solos or duets, calisthenics, etc.

.... A good course of lessons for "Children's Hour" would be that contained in the Bible Lesson Leaflets, now used in the children's classes at most of the Sunday-school assemblies throughout the country. These are four-page leaflets, with maps and illustrations, questions and blackboard diagrams. Series No. 1 contains a course of lessons in Bible history, Bible geography, and the books of the Bible, in seven leaflets adapted to children. Series No. 2 are in Old Testament biography, lessons on the lives of Abraham, Moses, Joshua, and other characters. Series No. 3 embraces seven leaflets on the life of the apostle Paul. These leaflets are sold at ten cents per set, but in quantities of thirty sets or more at only two cents per set, or the price of tracts in the Magazine Series. They may be ordered through the publishers of the JOURNAL.

.... It is a good plan to hold a public meeting at the close of a series of sessions of the "Children's Hour," and let the parents and friends of the children witness a review of the lessons which they have learned. Such a public review will show how much has been gained in the meeting.

.... Teachers of children's classes who wish to give a written examination to their scholars, and a diploma, should address Dr. J. L. Hurlbut, 805 Broadway, New York. For two cents each examination questions, with blanks for answers on each course of the Bible Lesson Leaflets, will be sent to them; and for ten cents each the Junior Normal Diploma of the Chautauqua Assembly Normal Union will be sent to those successful in the examination. Thus, in any locality the boys and girls may have the same class, examination, and diploma as at the Assembly.

Book Notices.

Woman, First and Last, and What She has Done. By Mrs. E. J. Richmond. Two vols. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. This is not a story, though it has all the interest of a story. It is a series of sketches of distinguished women in history, from Eve and Miriam to Queen Victoria, Mrs. Stowe, and Harriet Hosmer. Fifteen of its biographies belong to ancient times, as many more to the Middle Ages and the Reformation, another fifteen to the last century, and twenty to the present century. Whoever wishes to know what woman has done in all ages will find it in these volumes. The author has consulted the highest authorities, and has written an interesting and valuable series of papers. Could not books like these replace some of the stories in Sunday-school libraries? Price, \$2.

Thorn-Apples. By Emily Huntington Miller. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, \$1. This is a capital book, whether considered as a story, or as a study in character, or as a picture of life in a Colorado mining town, or as a lesson in ethics. It is far above the average of stories for young people, and ought by its merits to go into every Sunday-school library in the land. It contains just the right proportion of incident and character and description and morals—and genuine religion, with a few hints on social life and a delicate sprinkle of love-making toward the close.

Beams of Light on Early Methodism in America. Chiefly drawn from the Diary, Letters, Manuscripts, and Original Tracts of the Rev. Ezekiel Cooper. Compiled by George A. Phoebe, D.D. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Notwithstanding the researches of many historians, there are mines of information yet to be investigated in the records of early Methodism. The external facts of its history are well known, but the forces which made it are not yet fully disclosed. This book presents much valuable matter from the writings of Ezekiel Cooper, who was in his day a statesman in the Church and a prince in the pulpit. The journals and miscellaneous writings, mostly hitherto unpublished, contain many facts which shed light on Methodist archaeology. This book will furnish useful materials for the future historian. Price, \$1 25.

The People's Bible: Discourses upon Holy Scripture. By Joseph Parker, D.D., Minister of the City Temple, Holborn Viaduct, London. Vol. VI. Judges VI—Samuel XVIII. New York: Funk & Wagnalls. 8vo, cloth. Price, \$1 50. This volume embraces the last sixteen chapters of Judges, the whole of Ruth, and the first eighteen chapters of Samuel. It is fully equal to the previous volumes in originality of thought and picturesqueness of description. Preachers and Sunday-school teachers will find much to instruct and to interest them in these volumes. Doubtless by the time this note is read many of our readers will have heard the celebrated preacher, who is now on a visit to this country. This will interest them all the more in his writings.

Educational Mosaics. By Gen. Thomas J. Morgan, Principal of the Rhode Island State Normal School. A choice collection from many writers (chiefly modern) of thoughts bearing on educational questions of the day. Silver, Rogers & Co., Publishers, Boston. A bowl of rich cream. We can indorse the statement that has been made: "There is no dull page in it." Ministers would do well to read it.

Famous American Authors. By Sarah K. Bolton. New York: Thomas Y. Crowell & Co. Of course Mrs.

Bolton does not profess to include in one volume an account of all the "famous American authors." To make a judicious selection was her great difficulty, but she has done her task well, so far as she has gone. We miss the names of some whom we regard as "famous," but somebody had to be left out. The writer's plan is to give a biographical sketch of the authors, and brief extracts from their writings. She has made an entertaining volume. The publishers would have greatly improved the work by leaving out the portraits. They are altogether too cheap for a work of this character. Price, \$1 50.

Things Seen (Choses Vues). By Victor Hugo. New York: Harper & Brothers. The peculiarly abrupt and fascinating style of the great French novelist is manifest in the sketches contained in this book. They are miscellaneous selections, more than thirty in number, and give specimens of Hugo's writings in different years of his life, from 1838 to 1875. Price, 75 cents.

Greater America: Hits and Hints. By a Foreign Resident. New York: A. Lovell & Co. It is well for us, sometimes, to "see ourselves as others see us." A foreigner here gives us some of the results of his observations while a resident of our country. Some of his "hits and hints" are wise, and some otherwise; but the spirit manifested is most excellent, and the book is worthy of a careful reading. Price, 50 cents.

Gurnel's Garden, and The New Boy at Southcott. By Mrs. Mary R. Baldwin. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, \$1. Two good, wholesome stories bound together in a handsome volume. The first is of a lady who found opportunities of doing good in a country village; the second of a boy at boarding-school, and how he won the respect and love of his school-mates. This book should adorn the shelves of the Sunday-school library, and will not lack for readers.

Gilman's Historical Readers. No. I. The Discovery and Exploration of America. Price, 36 cents. *No. II. The Colonization of America.* Price, 48 cents. *No. III. The Making of the American Nation.* Price, 60 cents. By Arthur Gilman. Chicago: The Interstate Publishing Company. It is an excellent idea to instruct our boys and girls in the history of their country while we are drilling them in the art of reading. Many a child will learn how to read while fascinated by the story, and at the same time will have his patriotic impulses quickened by the annals of his native land. Both as history, literature, and text-book, these three readers are admirable.

The History of the United States. By Edward E. Hale. New York: The Chaataqua Press. Price, \$1. This is not a school-history, nor a college history, nor a popular history, nor a philosophical history, nor a political history, though it partakes in the traits of all these. It was written for the world-wide constituency of the C. L. S. C. and is intended as a general bird's-eye view, given in a pictorial style, though recognizing the great under-currents of principle upon which "the American idea" has been borne for two centuries. That idea our author understands fully, and in it he has a firm and loyal faith, which imparts a glow to his record. The epochs of exploration, of settlement, of revolution, and of organization are fully presented to the reader; but as it is history, and not a discussion of current events, our author, like Lord Macaulay in his purpose, brings his book down to a time "within the memory of living men," and closes his annals with the war of 1812.

Short History of the Medieval Church. By Bishop

John F. Hurst, D.D. New York: The Chautauqua Press. Price, 40 cents. It is no easy task to compress the history of a thousand years into one hundred and fifteen pages; but this little book shows how well it can be done. The great events are stated, the formative forces are recognized, and the picture of the epoch is presented, so that the student of this little handbook can obtain a clear conception of the important epoch which is its subject.

An Outline Sketch of American Literature. By Prof. Henry A. Beers. New York: The Chautauqua Press. Price, 60 cents. Perhaps because ours is a new country it is all the more difficult to give the history of its literature in a small volume; for time has not yet sifted out the transient from the enduring among our authors. Yet America has a literature, and that literature has a history; and its stages and characteristics as shown in this volume are well presented. As a book for reading and a text-book for the class, this will be useful to many outside the C. L. S. C., for which it has been written.

Classic German Course in English. By William Cleaver Wilkinson, D.D. New York: The Chautauqua Press. Price, \$1. Comparatively few people can hope to read the masterpieces of German literature in the original, or even in translations. But many people would like to know something about German literature, to catch its spirit, and to read its story, and some extracts from its best works. For the busy people who aspire for knowledge, this book has been written, and it will meet their want. Some critics will complain that its range of writers is too narrow or too wide, that its extracts are too few or too many, that its pedestal for Goethe is not high enough, and for Luther is too high; but whoever reads this volume will obtain, what every American needs, a general view, and in the main a fair one, of the literature of the Fatherland.

The Philosophy of the Plan of Salvation. By James B. Walker, LL.D. New York: The Chautauqua Press. Price, 60 cents. A new edition of an old book—that of itself is suggestive, especially when we consider that it is a book on the philosophy of Bible history, written nearly two generations ago, yet, after all the investigations and discoveries and new theologies of the age, still a recognized authority, and read by thousands of people. We know of skeptics who have been led to Christ and of Christians who have been strengthened by this book. Once more it goes on its mission to the readers of the C. L. S. C., and we trust to multitudes more, to give strong and spiritual views of the Book of God. May its venerable author live long to see the good done through his pen!

The Physiology and Hygiene of the House in which We Live. By Marcus P. Hatfield, M.D. New York: The Chautauqua Press. Price, \$1. Considering how greatly we all depend upon the body, it is surprising how little most of us know about its various parts, their functions, and their needs. Here is a book that will tell us much, and may awaken many of its readers to seek more knowledge. The author's professional standing guarantees the scientific accuracy of his book; and its pages show that they are graphic and bright in literary style, as well as practical in their suggestions concerning the care of this "house in which we live." We trust that Chautauquans, for whom this book was written, will allow other folks to buy it, for it is too good to be kept within the circle of even a hundred thousand readers.

Dante. A Sketch of his Life and Works. By May Alden Ward. Boston: Roberts Brothers. In these

days of growing culture and of literary inquiry among young people, this volume will doubtless find an acceptable place. It claims to be nothing more than "a sketch," and yet it gives to the reader a very correct description of the celebrated Italian poet and patriot, and of the times in which he lived. A "Biography" at the close of the volume will be found very helpful to the student who wishes to pursue the subject more in detail. Price, \$1 25.

A Blot on the 'Sculcheon, and Other Dramas. By Robert Browning. Edited, with notes, by Wm. J. Rolfe, A.M., and Heloise E. Hersey. New York: Harper & Brothers. Price, 56 cents. This is the second of the Browning hand-books by these editors. It contains three of Browning's most celebrated dramas, of which the first is undoubtedly the finest. Students of "the Shakespear of to-day," who are daily becoming more numerous, will find the introductory articles and the concluding notes helpful in mastering the text, which is not always easy. But it is worth the toil of mining when one digs up the fine gold which lies beneath the surface of Browning's language.

The Girls' Book of Famous Queens. By Lydia Hoyt Farmer. New York: Thomas Y. Crowell & Co. We know not why this book should not be interesting to the boys as well as to the girls. It begins with Semiramis and ends with Victoria, and while it does not, of course, notice all the queens who have reigned during that period, a large number of these who have become famous have their pen-portraits skillfully drawn. Young people who begin to read this volume will probably finish it, if they have any taste at all for history; and if they have none the perusal of works like this may help to create it. Price, \$1 50.

St. Paul's Problem, and its Solution. By Faye Huntington. New York: T. Y. Crowell & Co. Price, \$1 25. This is not a discussion of some knotty subject in the Epistle to the Romans, as the title might suggest. St. Paul's Church found its problem in the question which has puzzled many other churches—how to retain and develop and utilize the young people. This story shows how the "Y. P. S. C. E." solved the problem, and suggests the same answer to other churches. Who will write a story as good as this one to show what the Oxford League has done for some Methodist Episcopal churches, and can do for more?

The Story of the Spanish Armada. London: T. Nelson & Sons. Price, 60 cents. There is no more glorious epoch in history than the one narrated in this book; and the story is well told by the anonymous author. The engravings are mostly from old and rare prints, and add to the value as well as the interest of the record. American young people, no less than English, should read about this great triumph of England over Spain, of Protestantism over Romanism.

Little Arthur at the Zoo, and the Animals he Saw There. By Mary Seymour. London: T. Nelson & Sons. Price, 80 cents. A book of natural history for children, with descriptions of many animals, pictures of them, and stories about them.

Maggie's Name, and How it Helped Her. London: T. Nelson & Sons. Price, 35 cents. A little book showing how a little girl learned the meaning of her name "Margaret," "pearl," and the good it did her.

Jack's Year of Trial. By Annie S. Swan. London: T. Nelson & Sons. Price, 65 cents. A well-written story of a boy's troubles while living with his uncle, and how he came out of them. All the books by this author are safe reading for the young.

CLASS RECORD FOR NOVEMBER, 1887.

	Nov. 6.	Nov. 13.	Nov. 20.	Nov. 27.
Weather.....				
Teacher.				
PUPILS.				

Whisper Songs for November.

SIXTH LESSON.

A WORK of faith and love begun,
A little deed of kindness done
For Jesus' sake, he stoops to see,
And says, "Ye did it unto me."

SEVENTH LESSON.

A little hand may hold a light
That shines out in the darkest night.
O little lights, shine out, shine on,
To guide the weary travelers home.

EIGHTH LESSON.

Come, wear my yoke, the Saviour said :
Come, bear my load, 'tis light indeed ;
Come, lean thy head upon my breast;
Come, weary child, I'll give thee rest.

NINTH LESSON.

I'll try upon God's holy day
To turn aside from work and play,
And learn what he would have me be,
My loving Lord, who died for me.

LESSONS FOR 1887.

Fourth Quarter.

- Oct. 2. THE CENTURION'S FAITH.....Matt. 8. 5-13.
9. THE TEMPEST STILLED.....Matt. 8. 18-27.
16. POWER TO FORGIVE SINS.....Matt. 9. 1-8.
23. THREE MIRACLES.....Matt. 9. 18-31.
30. THE HARVEST AND THE LA-
BOREBS Matt. 9. 35-38, and 10. 1-8.

- Nov. 6. Confessing Christ.....Matt. 10. 32-42.
13. Christ's Witness to John.....Matt. 11. 2-15.
20. Judgment and Mercy.....Matt. 11. 20-30.
27. Jesus and the Sabbath.....Matt. 12. 1-14.
Dec. 4. PARABLE OF THE SOWER.....Matt. 13. 1-9.
11. PARABLE OF THE TARES.....Matt. 13. 24-30.
18. OTHER PARABLESMatt. 13. 31-33,
and 44-52.
25. FOURTH QUARTERLY REVIEW.

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